

Other Men Labored

HOMER McMILLAN



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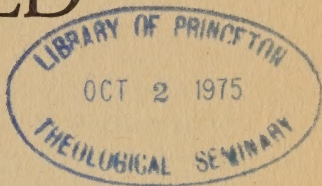
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HOMER McMILLAN, SECRETARY

EXECUTIVE COMMITTEE OF HOME MISSIONS
PRESBYTERIAN CHURCH IN THE UNITED STATES



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FOREWORD

THE Presbyterian Church in the United States has just celebrated the Seventy-fifth Anniversary of its organization. From small beginnings in a time of great political and economic distress it has lived to bless the nation and to send its lines across the world to embrace the people of distant lands within its beneficent ministry. In this glorious record of achievement the home mission agencies of the church have had a worthy part.

This little volume was prepared at the request of the Educational Department of the Assembly's Executive Committee of Home Missions for the use of the men's groups, auxiliaries, young people's organizations, and other study groups of the Presbyterian Church in the United States. In aim and content it is a denominational book. It is not a discussion of mission methods, nor of administrative problems. It does not attempt to present the Home Mission call in its entirety. It is a simple statement of some of the achievements of Home Missions and some of the needs and opportunities for Christian service now before the Presbyterian Church in the Southern States as it labors in friendly co-operation

FOREWORD

with the other Christian denominations in the effort to win men and women to faith in Christ and to bring the saving power of His gospel to bear upon the life of the community, the state, and the nation.

HOMER McMILLAN

February 1, 1937.

*To those impassioned souls who through
the generations have labored for Christ
in places of greatest need and led
the way toward a Christian America.*

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OUR HERITAGE

OUR HERITAGE

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CHAPTER I

OUR HERITAGE

GOD ordains and empowers nations for particular service in the accomplishment of His purposes for the human race. As long as a nation is true to its divine appointment it has the assurance of God's favor and protection; when a nation loses its faith, becomes disobedient to God's commands, and seeks its own destiny, it has entered upon the broad road that leads to decay and ruin.

Some writers claim to see an analogy between the United States of America and the Hebrew people. Palestine was the home of the Jews, and Israel became a great nation with a long and glorious history. The fame of her great kings, her mighty warriors, her prophets and poets, extended throughout the civilized world. On the Jews God laid the responsibility of keeping alive the Messianic hope and of transmitting it from generation to generation until the fullness of time had come. So long as the Jews were faithful to their divine appointment they were God's peculiar and

avored people; when they ceased to obey Him, God had to set them aside, and Israel as a nation passed from history.

Christian citizens of this republic who know the story of America's discovery and settlement are persuaded that our nation is as definitely called of God to a great service in the world as was Palestine; that as a Christian nation America has a high and holy mission to perform as clearly defined as that of the ancient people who were chosen of God; and that America's destiny as a Christian nation will be realized only as she is true to God and to the noble ideals of her founders.

America's Mission

No thoughtful person can contemplate America's location in the North Temperate Zone midway between Europe and the Orient, survey her three and one-half million square miles of territory and her matchless material resources, understand the spirit and purpose of her founders, trace her expansion from a few impoverished colonies to the greatest republic in the history of nations, and doubt that the United States of America were raised up by God to be a mighty instrument for the redemption and development of mankind.

That God has given to America the place of primacy

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among the nations has been affirmed by many of the profoundest students and philosophers of the time. At the very beginning of our life as an independent people John Adams said: "I have always considered the settlement of America as a grand scheme of Providence for the illumination of the ignorant and the emancipation of enslaved mankind all over the world." Emerson affirmed: "America is but another word for opportunity; her whole history appears like the last effort of Divine Providence in behalf of the human race." Wm. E. Gladstone said that America has "a natural base for the greatest continuous empire ever established by man." John Bright in a speech in the House of Commons said: "If this generation is faithful to its trust, America will become God's right hand in His battle with the world's ignorance, oppression and sin." Woodrow Wilson in an immortal message, translating the spirit and teachings of Christ into terms of world statesmanship, voiced the spirit and purpose of America when he declared: "The United States is taking her place with the allies in a great world war not for conquest, but for humanity."

Such, in the purpose of God, is America's exalted place among the nations. But it is for the church to remember that America cannot be true to her destiny and fulfill her divinely appointed mission without being

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at the same time a world power for Christ. It is not enough to be great and rich and powerful. Other nations are all that! America must be grand and true and righteous in all her ways. The supreme task confronting the church of Christ in this generation is to so live and serve as to make America's mighty influence count for God and the coming of His glorious Kingdom.

In the light of America's strategic location, her boundless material resources, and her moral leadership among the nations, it is not possible to escape the conclusion that to win America for Christ and make Christian the influences that go out therefrom to dominate the thought and life of the world is one of the most colossal and far-reaching missions committed to the Christian church in all of its God-given history.

America's Settlement

There is a proverb that early settlers determine civilizations, and that great institutions have their beginnings in great men. America was not settled by atheists, nor infidels, nor unbelievers, but by those who through the long centuries God had in preparation for the fulfillment of his purposes for this continent. They came largely from Protestant Europe with the faith and ideals and institutions designed for establishing a Christian

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civilization. Many were the spiritual descendants of John Calvin and John Knox, strong in the fundamentals of the faith and the obligations of conscience. In every case, those who laid the foundation of our religious and civil liberties were men and women who traveled by the light and labored in the hope of the Christian faith.

The first Protestant settlers to come to America were the English Episcopalians, who established the Old Dominion Colony at Jamestown in 1607. The first building to be erected in the settlement was a canvas church. They were followed by the Pilgrims, who landed at Plymouth Rock in 1620. Their first act was to kneel in prayer and dedicate themselves and the continent to the twin causes of religion and freedom. They built the church, and New England became a "land of templed hills." Then came the Dutch colonists, who preferred New York; then followed the Quakers, led by William Penn, who established their colony in Pennsylvania; and then followed the Scotch-Irish Presbyterians and the French Protestants, who settled the Carolinas.

It has been said that it was the "sifted peoples" of the Old World who took possession of the new. If there was a "sifting" before they came, how terrible was the testing after they arrived in this new land!

"On the banks of the James River in June 1610 of the nine hundred who had landed with high hopes in 1607 only one hundred and fifty were alive; and in 1616 but three hundred and fifty were living in the colony out of the 1,680 who had settled in Virginia, from which only three hundred had returned home.

"The same appalling loss of life was sustained by the one hundred Pilgrims, of whom more than one-half had died before the Mayflower returned home, four months after her arrival. Puritans also passed through the valley of death, and one-fifth of those who reached Massachusetts Bay in 1629 early found their graves in the new land. Of the 1,500 who came over the seas in 1620 two hundred died before December."*

Refined in the fires of religious persecution, these people had come to America to find religious freedom and civil liberty. In their hazardous adventure they were sustained by an abiding faith in God and in the grandeur of their undertaking. Someone has said that their only equipment for building a Christian civilization in the new world was "an ax, a saw, a hammer, a gun, a Bible, a conscience, faith in God, a family altar and high thoughts." They established quiet homes, started necessary schools, erected plain churches whose spires pointed

*Dr. Chas. L. White, *A Century of Faith*.

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the people of the infant settlements to the true source of their security and strength. Thus they were able to endure and to attain.

Laying Christian Foundations

No period in history has seen so many and so prodigious changes as that embraced in the life of this republic. In all the developments of the intervening years and the advancement in human welfare from the landing of the first settlers to the day in which we live, the Christian church has played a leading part. The church began its work in the beginning, and its ministry has been continued with faith and devotion. In a large sense the history of the nation is the history of the church, and the story of home missions is the true story of the church in America. Home missions has pioneered the church in all parts of the land, and Christian people, despite their shortcomings, have been the saving salt in the nation's life.

It would be an interesting study to trace the record of Christian expansion in the United States. The spread of the Protestant Church and the institutions of religion from Plymouth Rock to the Golden Gate is one of the great epics in American history. The story of these three hundred years of Christian progress as the church fol-

lowed the homeseeker into the West and slowly pushed her way across the continent never has been adequately told, nor have the romantic figures in the drama received their just meed of praise. In this great Christian movement for the spiritual conquest of a continent the home missionaries of the church were the hands and the feet of the body of Christ. Through the labors of these heroic men and women churches and meeting-houses were built, schools and colleges were founded, and the gospel and civilization marched hand in hand from the Atlantic to the Pacific. In this creative period of American history these devoted missionaries of the cross wrested from a foreboding wilderness a civilization that was dominated by a Christian purpose.

Missionary Beginnings

In the century after the coming of the first Protestant settlers to the Atlantic seaboard the frontier moved westward about one hundred miles. The Puritans, believing that it would be the furthest limit of civilization, had built a road twelve miles into the wilderness. In this period of beginnings the first Protestant missionaries looked after the scattered settlements and labored among the widely scattered tribes of Indians. The charter granted the Presbyterian colony of Massachusetts Bay in 1628 declared that "to wynn and incite the natives

of the country to the knowledge and obedience of the onlie true God and Savior of mankind and the Christian Faythe" was in the "royall intention and the adventurer's free profession, the principall ende of this plantation."

The outcome of the charter granted to the Presbyterian colony of Massachusetts Bay in 1628 was the organization of a society for the propagation of the gospel in New England by an ordinance of Parliament in 1649, "to support the preaching and propagating of the Gospel among the natives and for the maintenance of schools and nurseries of learning for the education of the children of the natives." A general collection was appointed to be made "in and through all the countries, cities, towns and parishes of England and Wales for a charitable contribution" to this work in America. This society, sustained by the Presbyterian churches of Great Britain, among other pioneer missionaries to the Indians supported John Eliot, the "Apostle to the Indians" who translated the entire Bible into the Algonquin language, and who remains one of the great inspirations of American home missions.

Establishing the Presbyterian Church

Though organized Presbyterianism in America began with the coming of Francis Makemie in 1683, there are

records of numerous unorganized groups of Presbyterians in Maryland, Virginia, and the Carolinas before this time. The Presbyterian group on Elizabeth River dates back at least to 1687, and was referred to by Makemie as "a poor and desolate people" mourning the loss of "their dissenting ministers from Ireland." The First Presbyterian Church of Norfolk, Virginia, traces its origin to this pioneer settlement. It was in response to an appeal from Colonel William Stevens of Rehoboth, Maryland, that a minister be sent to care for the scattered Presbyterian settlements that Francis Makemie, after being licensed by the Presbytery of Laggan in Ireland, was sent as an evangelist to the "distant colonies." He organized on the eastern shores of Maryland the first churches of the Presbyterian faith and order. As an itinerant missionary he journeyed from place to place, sometimes in Maryland, sometimes in Virginia, and sometimes extending his journeys as far south as South Carolina and north to New York.

The work of Makemie grew to the extent that he soon required help in ministering to the many places needing services. To this end he corresponded with ministers in London and Boston. The need for helpers became so urgent that he crossed the ocean and appealed to the Independent and Presbyterian ministers of London for

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aid. By 1706, as a result of his indefatigable labors, there were sufficient ministers in the fields to form the first Presbytery in the new world. At the time of his death, after twenty-seven years of apostolic service, there were possibly fifteen or twenty little churches scattered along the eastern coast from Virginia to New York. From these small beginnings has grown American Presbyterianism with about 3,000,000 members.

When the first Presbytery was organized at Freehold, New Jersey, in 1706, the Presbyterian Church undertook to express in definite measures its interest in the evangelization of the new country, and provided that each minister should supply neighboring desolate places. Special support was secured from churches in Scotland and Ireland. The missions among the Indians of this early period were enriched by such men as Azariah Horton on Long Island, and David Brainerd and his brother John in New Jersey. It was while serving as missionary to the Indians at Stockbridge, Massachusetts, that Jonathan Edwards, who later was to become president of the College of New Jersey, wrote his book *Freedom of the Will*, which is regarded as one of the greatest contributions to philosophy made by any American. From that early date down to the present time the evangelization of the Indians has had a primary place

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in the thought and effort of the Presbyterian Church. So great was this sense of obligation that when the Assembly of the Presbyterian Church in the United States was organized in 1861 its first thought was of the Indians, and its first action was to provide for the continuance of this work so providentially thrown upon it.

Expanding Frontiers

The second period of the home mission enterprise is concerned with enlarging boundaries. It embraces the century between 1717 and 1816. In this one hundred years Protestant missionaries crossed the Appalachians and reached the Mississippi River. During the larger part of this century there was no organized home missions under the direction of a central authority. It was principally the work of pastors of established churches at their own expense and initiative, reaching out into the regions beyond their parishes that were without the ministrations of the gospel. At the beginning of the eighteenth century little churches were established by missionary gifts known as "pious funds." The first of these was sent from Scotland by the Presbyterians in 1719, and was used as a mission grant to aid the First Presbyterian Church in New York City, which was at that time meeting for worship in the town hall. The

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Presbyterian Synod of New York, concerned for those in many parts of the land "who on account of their scattered habitations were unable to support a gospel ministry," asked each of its congregations for an annual collection to be "disposed for pious uses."

In the forty years from 1730 to 1770 one-half million Scotch-Irish Presbyterians settled in Pennsylvania, Virginia, North Carolina, Tennessee, and Kentucky. These brave people pushed to the crest of the Alleghenies and pressed on into the valleys beyond. Four streams of immigrants poured through the Mohawk Valley, southwest Pennsylvania, the Valley of Virginia, and around the mountains into Georgia and Alabama. From time to time missionaries were commissioned by the Synod of New York to itinerate among the frontier settlements in Virginia, North Carolina, and Georgia. By 1776 a zone of Presbyterian churches reached from New England to the frontiers of Georgia. The Grove Church, Kenansville, North Carolina, dates from 1736. The church at New Inverness in the Darien district of Georgia was established in 1735, and the Independent Church of Savannah, Georgia, was established as a branch of the Church of Scotland in 1755.

In 1722 the Synod appointed three ministers to visit Virginia, "each to preach four Sabbaths." In 1755

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Charles Beatty was sent on an itinerancy through North Carolina and Virginia. In 1776 in response to many earnest supplications from North Carolina, Virginia, and Georgia the Synod appointed four licentiates "to go as soon as possible and to stay as long as they can."

In 1630 a church was formed in Dorchester, Massachusetts, "with a design to move to Carolina to encourage the settlement of churches and the promotion of religion in the southern plantations." In 1689 this colony settled at Dorchester (now Summerville), South Carolina. In 1754 this colony organized a church at Midway, Georgia, from which congregation came the great evangelist Rev. Daniel Baker. The Huguenot Church in Charleston, South Carolina, dates from 1687; and the First Presbyterian Church, Charleston (Scotch), traces its beginning from 1731.

Missionaries were also sent by the Synod to the territory west of the Alleghenies, where settlers were going in great numbers. Among the great missionary names of this period are John McMillan, who was the first pastor west of the Alleghenies and the founder of Log Cabin College; Samuel Doak, "the apostle of learning and religion in the southwest," who in 1780 began his work in eastern Tennessee that led to the founding of Washington and Tusculum Colleges; and James Mac-

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Gready, who played an important part in the great revival in Kentucky that began in the late nineties and by 1800 had spread until it affected every portion of the country. This revival movement was one of the decisive factors in the beginning of the Christian advance in both missionary and educational work from 1800 on. By 1802 missionaries had worked in all the seaboard states from Connecticut to Ohio and Michigan in the West, and to Kentucky, Tennessee, and Mississippi in the Southwest. The Bethel Presbyterian Church near Natchez, Mississippi, was organized in 1804.

“Some of the impassioned souls who gave themselves to the preaching of the gospel, in this period of mass migrations, accomplished spiritual results which have never been exceeded in the history of the Christian Church in North America. Francis Asbury, the first bishop and founder of American Methodism; Samuel Doak, founder of Washington College in Tennessee; John Mulkey, Andrew Baker, and Edward Kelly, pioneer Baptist preachers in southwest Virginia; Gideon Blackburn, apostle to the Cherokees in Tennessee; Bishop McKendree, coworker with Asbury; and Peter Cartwright, pioneer circuit-rider in Tennessee and Kentucky, were a few of the great army of apostles who went everywhere preaching the gospel, and without compensation. The people re-

ceived them gladly, gathered in great numbers to hear their messages, and wept when they went away with the promise, if possible to return again.”*

Organizing the Forces

As the settlers pushed westward into the vast territory that had been added to the national domain there grew the desire among the various denominations to extend the work of the church as rapidly as the frontiers were enlarged. This missionary purpose found expression in the organization of several denominational home mission agencies, that larger funds might be secured and the necessary supervision of the work provided. The first home mission agency to be formed was that of the United Brethren in 1745. This was followed by the Reformed General Synod in 1786, the Missionary Society of Connecticut in 1789, the Episcopal in 1792, the Presbyterian Committee in 1802, the Baptist in 1802, and the American Board of Foreign Missions in 1810.

It was the Missionary Society of Connecticut, formed to Christianize the heathen of North America and to support and promote Christian knowledge in the United States, that sent Samuel J. Mills on exploration tours through the Southwest in 1812 and 1813. He was one of

*Dr. Chas. L. White, *A Century of Faith*.

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the Haystack Prayer Meeting group at Williams College in 1806 that was the beginning of the American missionary movement. He had desired to go to the foreign field. Having been disappointed in this, he gave himself to a study of the spiritual needs of this country and turned his attention to the rapidly developing territory in the valleys of the Ohio and Mississippi Rivers. He explored the territory west of the Alleghenies from Lake Erie to the Gulf of Mexico, where a million souls in a generation went to seek their fortune. He made the journey down the Mississippi River with General Andrew Jackson, and like him did not stop until he had reached New Orleans. In whole communities in the Mississippi Valley no copies of the Bible could be found, and the people were living in dense spiritual darkness. In the state of Louisiana, with 76,000 free people and half as many slaves, there was only one Protestant church. New Orleans, then a city of 30,000 people, was proclaimed by the Catholic Bishop of New Orleans to be "the most desperately wicked place he had ever been in."

When Mills returned to his home in Connecticut he described the moral destitution of the new settlers in the regions that he had visited and pleaded for missionaries to be sent to the southwest country. He declared: "The

whole region from Lake Erie to the Gulf of Mexico is a valley of the shadow of death; darkness rests upon it. This vast territory contains more than a million inhabitants. Their number every year is increased by the mighty flood of immigration." He described districts east of the Mississippi through which he passed on his return as containing from 20,000 to 50,000 people without a single minister of the gospel.

The churches in the older and more settled sections of the country were deeply stirred by the report of this missionary pathfinder. As a result of his impressive appeal, the churches began to send missionaries to meet the religious destitution in this vast area. Gideon Blackburn, who had been commissioned by the Presbyterian Board to the Cherokees in 1804, organized the First Presbyterian Church in Nashville, Tennessee, in 1814 and became its first pastor. The First Presbyterian Church, Natchez, Mississippi, was organized in 1817. The First Presbyterian Church at New Orleans, where Mills had found it impossible to find a Protestant Bible on his visit in 1812, was organized by Sylvester Larned in 1818. Francis H. Porter, the first Presbyterian missionary to what is now Alabama, began his work in 1818, being "sent by the Young Men's Evangelical Missionary Society of New York." Florida was purchased

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from Spain in 1819. William McWhir, who had been at work in Georgia, hearing that there was not a Protestant minister in the territory, began work in Florida and organized at St. Augustine the first Presbyterian church in eastern Florida.

In 1817, sent out by the American Board, Cyrus Kingsbury began his work among the Cherokees in Tennessee. The next year he was moved to the Choctaws in Mississippi, who at that time controlled 150 square miles of territory. In 1819 Cyrus Kingsbury was joined by Cyrus Byington, also from Connecticut, and together they labored in Mississippi until the Choctaws were removed to Indian Territory. They went with the Choctaws to their new home in the West and remained there until their death. In this way our Indian work in Oklahoma is directly connected with the missionary awakening that began in the Haystack Prayer Meeting at Williams College.

Pushing Ever Westward

The third period in the church's program of expansion began in 1816, and has continued to the present. In this period the Presbyterian Church extended its borders from Missouri to California. Rev. Samuel Giddings, who had been sent out by the American

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Board and was laboring in Illinois, crossed over into Missouri. In August, 1816, he organized the Bellevue Presbyterian Church at Caledonia, the first Protestant church to be established west of the Mississippi River. Later in the same year the Bonhomme Presbyterian Church was organized, and on November 17, 1817, he organized the First Presbyterian Church in Saint Louis, then a frontier French village with less than 2,000 people. This was the beginning of the home mission advance in the great West that was to carry the Presbyterian Church into all sections of the vast empire that extends from Canada and the Gulf to the Pacific Coast.

"On April 30, 1830, the first caravan with twelve wagons, twelve head of cattle for food and eighty-one men started westward from St. Louis." This statement is descriptive of the beginning of a migration that for half a century was to continue increasing in numbers, going north, south, and west, until the entire country was peopled.

"In the long history of the world, no equal area was ever so quickly occupied, so sanely developed, and so richly furnished with educational, philanthropic, social and Christian institutions. But it must always be remembered that in all the decades that the frontier has traveled westward from the Atlantic

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seacoast to the shores of the Pacific, Christian missionaries were the spiritual prophets, the religious strategists, and the civic, social, and educational guides of the peoples who came from many nations to their promised land, in which, with earth-hunger satisfied and with broadening sky-lines, they grew into their fulness of stature.”*

Though there are records in Texas history of earlier Presbyterian names—Rev. Bacon Sumner of the Cumberland Presbyterian Church, who “exhorted” in 1828, and Rev. Peter H. Fullenwider of Mississippi, who made a “missionary tour” in 1831—Presbyterian work in Texas officially dates from 1838, when the Board of Missions sent to that territory four missionaries, the best-known among these being Hugh Wilson, who organized the first Presbyterian church at San Augustine the same year. Daniel Baker, who later was to be a great Presbyterian figure in Texas, was sent out as an agent of the Foreign Board in 1839. The first Presbyterian missionary to Arkansas was Rev. James Wilson Moore, who began his work in Little Rock in 1828.

With the establishment of an organization in San Francisco in May, 1849, the Presbyterian Church had crossed the continent and established churches in

*Dr. Chas. L. White, *A Century of Faith*.

strategic centers in all parts of the country. The Annual Report of the American Home Mission Society for that year has this paragraph:

"This year we have also found the Far West; which had been here, and there, and everywhere, and yet we had not been able to reach it. Before we could get to it, it was gone. Fifty years ago, it seemed to be in Central New York; forty years ago, in New Connecticut; twenty years ago, in Indiana and Illinois; and fifteen years ago, to be meditating the passage of the Upper Mississippi. But, this year, it has made its permanent settlement on the shores of the Pacific, and men are calling unto us from thence for the bread of life—the Pacific unto the Atlantic—deep calling unto deep."

A National Service

These Presbyterian home missionaries faithfully followed the people who poured into America as the land of promise as they moved ever westward to settle the spacious areas in the regions beyond, first to the Alleghenies, then to the Mississippi River, and then to the slopes of the Pacific. Though workers were few, their resources lamentably inadequate, the hardships and privations such as called for unmeasured heroism, these soldiers of the cross held resolutely to their Christian purpose to shepherd the scattered multitudes in the

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name of Christ and plant His church as a saving force in the life of the new communities.

It would be impossible to estimate the value of this pioneer home mission service in developing the unity of the people in the formative days and in establishing the life of the nation on a firm and enduring foundation. It was a common Christian faith and religious purpose that held together the thirteen colonies, with different histories, different climates, different social and economic problems, and a general ignorance of one another, and made possible a united people. The great principles of human freedom and equality of opportunity expressed in the Declaration of Independence and embodied in the American Constitution were fruits of the home mission enterprise and of the Christian faith taught in the churches. In later days when the vast territory of the United States was being settled by peoples from other lands, and various sections of the country represented different and oftentimes opposing interests, it was a common religious faith and the home mission activities of the churches that held the people of a great territorial empire in the bond of national unity.

The Church and Learning

Likewise education is a fruit of home missions. America is justly proud of her public schools, open to

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rich and poor alike, but it should ever be remembered that the public schools of America had their inspiration in the Church and not in the State. The first system of public education ever to be devised was by John Calvin, and the public schools of America are patterned after Calvin's schools in Geneva, Switzerland. The same is true of the colleges and universities. Almost without exception the great universities, beginning with Harvard, Yale, Columbia, Princeton, and Pennsylvania, as well as the smaller colleges that have been founded to bless the nation, were established by the church to provide a Christian ministry and to train Christian leaders for the professions and for industry.

In 1850 there were in the United States more than 6,000 high schools and academies under church auspices. These mission schools were the forerunners of the public schools, and were maintained by the Church because the State had not provided, or could not provide, for the educational needs of the community. In 1860 of the 248 colleges and universities in the United States only 17 were state-controlled and state-supported schools. There is not a college over seventy-five years old in the Mississippi Valley from the Alleghenies to the Rockies, including the great state universities, that does not owe its beginning to some church, or minister, or home mis-

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sionary. Every great denomination maintains its system of schools, colleges, and universities as a part of its Christian ministry to the nation.

These Christian schools and colleges have not only trained ministers and leaders for the church, but they have perpetuated those great national ideals of the republic's founders and the strength of character that comes from faith in God and obedience to His will. The Christian colleges founded and supported by the church as a part of its home missionary program have supplied the nation with its ethical guides and its strong leaders in thought and action. Through the church and the institutions it has inspired, the life that all men live has been enlarged and enriched and ennobled.

What Think Ye?

Those modern scoffers who sneer at our Christian institutions and make light of the religious convictions of these Christian heroes who toiled in the wilderness to build the Kingdom of Christ have not read the history of America and do not understand how large a place the Christian church has had in the progress and preservation of our republic. One despairs of putting into words all she has done. It is the testimony of scholars and statesmen that the springs of American civilization have ever flowed in the wake of the Christian church.

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The national hymns and anthems, with their patriotic spirit and sublime religious sentiments that stir Americans to great emotion, have all been written by men of strong religious convictions and great faith in God and His protecting might. Today wherever the church stands, whether a humble mission building on the far horizon of the western plains, or a rude structure in a lonely mountain cove, or a cathedral amid the culture and commerce of a great city, the Christian church is the center from which go out the influences that give strength and encouragement to toiling men and women and bring help and hope to those who have lost their way.

Thus it came to pass in the beginning, when the foundations of a great nation were being laid, that the three primary Christian institutions—the home, the church, and the school—on which rests the true American tradition, were established; and the three great Christian ideals—religion, education, and obedience—were planted in our nation's life. Because of the vision and the faith and the sacrifice of these men of God there are tens of thousands of towns, villages, and country places in our land where men and women and little children dwell together in happiness and in peace and security.

II

OUR ACHIEVEMENTS

OUR ACHIEVEMENTS

Record of Growth

Beginnings of Progress

The Charter of Home Missions

Building the Base

Sowing and Reaping

Ministry of Schools and Missions

1. Indian Missions

2. Negro Missions

3. Mountain Missions

4. Foreign-Language Missions

Unfailing Allies

Young People and Home Missions

Laboring Together

CHAPTER II

OUR ACHIEVEMENTS

WHILE the Presbyterian Church in the United States began its official life with the organization of the General Assembly in 1861, its roots reach back into the beginnings. It is a true lineal descendant of all the heroes of Presbyterian history and rightfully claims spiritual kinship with Francis Makemie, the father of American Presbyterianism, and through him with the Presbyterian churches beyond the sea. From the organization of the first presbytery in 1706, the first synod in 1717, and the first General Assembly in 1789, to the organization of the Southern Assembly in Augusta, Georgia, in 1861, the Presbyterian Church in the Southern States was an integral part of and has a right to a share in the glorious history and achievements of the Presbyterian Church in the United States of America in building the Kingdom of Christ in this country and throughout the world.

The causes of the separation were deemed sufficient to those who took part in the withdrawal and in the creation of an independent church. It was not done in

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bitterness or in hate, but in loyalty to certain great principles and in the conviction that the cause of Christ in the Southern part of our country would be advanced thereby. This fact is clearly set forth in the noble address of the first Assembly to "all the churches of Jesus Christ throughout the earth." In charity and kindness and lofty Christian sentiment this historic pronouncement ranks among the great utterances of the Christian church. Passing years and changing conditions do not lessen its force and grandeur.

With deep and abiding affection for the mother church and a fraternal regard for all the Christian churches in America and in other lands, the Presbyterian Church in the United States was established. God does not bless churches born in strife and ill will, nor does He bless denominations actuated by a divisive spirit. His blessing is upon those who have a sincere devotion to the truth and a love for their brethren with whom they may differ. Such was the beginning and such has been the continuance of the Presbyterian Church in the United States throughout the seventy-five years!

Record of Growth

It was not possible, because of the unsettled and uncertain conditions in the Southern States, to estimate the

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strength of the church at the organization of the General Assembly in 1861. The Minutes of the Assembly of 1867, when fuller reports were available, list 1,309 churches with 80,532 members. These churches were scattered from Maryland to Texas. Many of them were weak and discouraged and without pastoral oversight. To revive and strengthen these organizations was the immediate and urgent task of home missions; the work of sustentation, which is the duty of aiding the weak, occupied the chief attention of the Committee on Domestic Missions during the period of a devastating war and the following years of reconstruction. Home mission progress was slow and difficult. The homes of the people had to be rebuilt, and the business life of the country had to be restored. Money was scarce and difficult to secure, and the channels of trade and industry had not been opened.

During these years of rebuilding from the ashes and ruin that were left in the wake of the War there was small margin of funds for any missionary advance. In fact, every church was essentially a home mission church. In those trying days of poverty and depression both ministers and people shared a common lot and together endured their privations; but the God of Bethel who was present at the organization of the General Assembly

was present with His people through the storm and night that followed.

In the seventy-five years since that day the net number of churches has increased to 3,515, with a membership of 482,659. In this three quarters of a century of Christian service 923,367 persons have been received into the church upon profession of their faith in Christ. During these years 540,000 of this number have been lost from the rolls through removal or dismissal to other churches, or have gone to unite with the "general assembly and church of the firstborn." The comfort in these figures for those who love their church and pray for its prosperity is that while only 482,659 members are on the rolls of the visible church, an equal number of our loved ones are enrolled in the "church invisible which is in heaven"; and is not this the end of our labors?

Beginnings of Progress

The real home mission advance began with the movement of population from the eastern states into the Southwest. The vast unoccupied areas in the states of Arkansas, Oklahoma, and Texas were the magnets that drew them westward. Dr. J. Leighton Wilson, sent out by the Foreign Mission Committee, then concerned for the Indian work of the Assembly, to investigate the

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conditions in Arkansas and Indian Territory, made a report on conditions in that new country. This report made a profound impression upon the Assembly of 1861, and 3,000 copies were ordered printed for distribution throughout the church.

In Indian Territory the Presbyterian Church had been laboring among the Indians since 1820. A Presbyterian church had been organized in Little Rock in 1828, which for many years was the history of the Presbyterian Church in Arkansas; and a Presbyterian church had been organized at San Augustine, Texas, in 1838 by Rev. Hugh Wilson. This has been recognized as the first Presbyterian church to be organized in Texas, at that time the Republic of Texas. At the organization of the General Assembly in 1861, there were four presbyteries in Arkansas and four presbyteries in Texas from these missionary plantings.

When the church in the eastern synods had sufficiently re-formed its lines, it began as it was able to follow the people as they moved westward to build their homes and find their lives. The glory of the Presbyterian Church is the missionary conviction and the desire to care for those of her own household of faith. While her mission is to all men everywhere, and the message of salvation is for whosoever will hear and accept, the

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Presbyterian Church professes a peculiar obligation to provide a church and minister for those of her own faith and order.

It was because of the concern of the Presbyterian churches in England, Scotland, and Ireland for the spiritual welfare of their sons and daughters in distant lands that there is in America a Presbyterian Church. For many years the Presbyterian Church of Scotland has had a "Colonial Committee" whose duty it is to see that wherever Scotsmen go their church shall follow them with the ordinances of religion. Through the fostering care of the home church have been established the Presbyterian Church in Canada, in South Africa, in Australia, in New Zealand, and wherever their countrymen have gone throughout the world. It is this concern of the church in the homeland for her sons and daughters in the lands of their exile that holds them true—true to the church which ministers to their needs. It is this Presbyterian sense of responsibility that has inspired the Presbyterian Church in the United States to follow her sons and daughters as they go to distant parts of our country to make their homes and find their careers.

The Charter of Home Missions

The story of the church's growth is more than a recital of religious statistics. Home missions deals with

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human life and has to do with human need. The vast majority of the churches with their far-reaching ministries had their origin in this fundamental enterprise. In this effort of the church to extend her borders and minister to the scattered multitudes not all the organizations that were formed were permanent. In the pioneering character of the work it was not expected that they would be. Towns, communities, and neighborhoods change in a changing age. In many cases these home mission churches were congregations without buildings or equipment, being groups of believers gathered by home mission pastors, evangelists, or Sunday-school workers, and meeting for worship in homes, or schools, or vacant stores when there was a minister to lead them. Though there is no abiding congregation to mark the effort, only eternity will reveal the value of this unselfish service, or measure its influence in the life of the people touched by it. "The Lord shall count, when he writeth up the people, that this man was born there." It represents the true spirit of missions as expressed by Christ when He said, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth." This missionary outreach of the Assembly through its home mission agencies is simply the fulfillment of the law of Christ. Many of these

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little congregations grew and prospered and became permanent centers of power and influence, and have made possible the extension and support of the church's missionary and benevolent program at home and in the foreign field.

Building the Base

In the home mission areas west of the Mississippi River and in the older states where the work of extension has been pressed, the growth of the church has been most rapid. In 1867, when the first reliable statistics were available, in the region that now embraces the Synods of Louisiana, Arkansas, Oklahoma, and Texas, there were 147 small, struggling churches with an average membership of 37. The total membership of these 147 churches was 5,500. In this same area in 1936 through the cultivation of the home mission agencies there were 656 churches with an average membership of 136 and a total membership of 88,956, which is almost one fifth of the numerical strength of the General Assembly.

Some of the churches with the largest membership and greatest financial strength are in these synods. It is interesting to find in the minutes of the Assembly's Home Mission Committee the record of an appropriation to a church of sixteen members in an unincor-

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porated village served by a minister who resided in another place. This little church to which mission aid was given in the early days is now the First Presbyterian Church of Dallas, Texas, with a membership of 2,694 and five fair daughters in the city; and it is one of the most generous supporters of the denominational missionary and benevolent program in the presbytery, synod, and General Assembly. There is also a record in the minutes of the Assembly's Executive Committee of an appropriation for the support of a Presbyterian minister in a frontier village in southwest Texas. This church to which the mission aid was given is the First Presbyterian Church of San Antonio, which has a membership of 2,300, and has multiplied to seven other churches in that progressive and going city.

Thus we could go through the cities of Texas, Arkansas, and Louisiana, where the leading church in every city in every instance had its origin in home missions and has been the mother of other churches to strengthen our denominational forces in the southwestern empire. In fact, whenever we think of the Presbyterian Church in the Southwest we think of home missions, and when we think of home missions we must think of those western synods in which so much has been wrought through the labors of those to whom was

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given the vision to see and the strength to endure in the day of small things. It is thus that the Kingdom of God comes—"First the blade, then the ear, then the full corn in the ear."

A similar thrilling story of extension can be told of other areas through the pioneering and sustaining agency of home missions. In the state of Florida, in a quarter of a century, the number of Presbyterian organizations has increased from 112 to 132, and the church membership has grown from 7,800 to 22,518. In the Synod of Florida are to be found some of the strongest and most spiritually influential organizations in the Assembly. Since the organization of the Synod of West Virginia in 1914 the number of churches has increased from 89 to 104, and the membership has grown from 7,144 to 18,650. In this synod are found three of the largest and most financially able congregations in our denomination. The Synod of Appalachia, which embraces the mountain sections of the states of Kentucky, Tennessee, North Carolina, and Virginia, and which is distinctively a home mission synod under the home mission leadership and support of the church, has made notable progress. In 1916 when the synod was organized there were 161 churches with 15,523 members; in 1936 there were 181 churches and 27,734 members.

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Sowing and Reaping

In the seventy-five years of our denominational history home missions has been the chief factor in the church's development. It is so obvious, that it can be said that home missions and denominational growth are synonymous. The records show that ninety per cent of our present churches had their inception in home missions, and that home mission churches as a class year in and year out have had the largest increase upon profession of faith.

In his address at the Diamond Jubilee Assembly on "Seventy-Five Years of Service in the Homeland" Dr. Samuel M. Glasgow gave these challenging facts, which should convince every lover of the church of the vital place of home missions in the growth of the denomination and the development of its resources for the support of its national and world-wide missionary responsibility:

"It is estimated conservatively that of the 480,000 members of our church more than 400,000 owe their presence in our fellowship either directly, or indirectly, to home mission effort. The history of more than 3,000 of our church organizations out of a total of 3,500, if pressed far enough back into the past, finds its benefactors and founders and leaders, members of the great home mission army. Of the \$9,000,000 that annually flows through the treasury of our church,

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\$8,000,000 comes from churches once the objects of home mission support and encouragement. This means, mark it, that every *four years* now the churches with a home mission origin are paying back into the church's treasury all the money, namely, \$32,000,000, that has been expended on home missions throughout the entire seventy-five years of our church's history. Of our 2,500 ministers and missionaries and ordained workers, a vast majority have come from the fields still home mission in character or from churches so close to the home mission territory that their inspiration and life are founded on that source."

Ministry of Schools and Missions

When the Assembly was organized in 1861 the immediate home mission task was to strengthen the things that remained. The 1,309 churches from Virginia to Texas, many of them without pastors, had to be given financial assistance if the denomination was to survive and the Assembly was to be able to meet the world-wide missionary obligation it had assumed. Other than the work of sustentation, the Indians and Negroes were the only missionary groups to challenge the church. Later the Mountain people, the Mexicans in Texas, and other dependent classes were added to the Assembly's home mission responsibility.

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It is a mistake to suppose that the leaders of the early church in America were opposed to social service. Though they did not use the word, they believed in the thing itself. The church early began to provide institutions of learning, and in the case of exceptional people like the Indians they undertook measures not only to teach them how to live, but also how to make a living. As early as 1766 John Brainerd conducted a school for Indians with church support. In 1804 Gideon Blackburn's commission to the Cherokees stated that he was to carry to that benighted people the gospel and "the arts of civilized life." As the needs of the underprivileged populations for educational, industrial, medical, and many related forms of service appeared, it led to the development of schools, hospitals, and social welfare service for Indians, Negroes, Mexicans, and isolated rural and mountain communities; and such work became a recognized part of the home mission program, subordinated always to the church's spiritual and redemptive mission.

1. *Indian Missions.* The very first Assembly took official notice of its responsibility for the evangelization of the Indians and made definite provision for meeting this obligation. Special attention was directed to the Indians in Indian Territory. Their care was placed on

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the Foreign Mission Committee as a definite responsibility. It was not until 1882 that the Indian work of the Assembly was transferred to the Executive Committee of Home Missions.

In his report to the Assembly after a visit to Indian Territory in 1861, Dr. J. Leighton Wilson described the spiritual destitution of these wards of the nation and their devotion to the Confederacy and to the church in the Southern States. It would be impossible to list all the institutions, to give the names of those servants of Christ who have served the Indian missions, or to enumerate the number that were won to faith in Christ by this missionary effort and taught the Christian way of life. For forty years before the responsibility for the Indian's evangelization was accepted by the Southern Assembly, the Presbyterian Church had been at work in Indian Territory.

The Indian missions schools, having served their day, were discontinued one by one as the Indian country was settled by white homesteaders and public schools were provided. Oklahoma Presbyterian College at Durant, which began as a primary day school, later developed into a high school for boys and girls and then into a junior college for Indian girls. It is now the Assembly's only missionary institution, though Goodland Indian

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School and Orphanage, one of the largest and most influential Indian schools in this country, owned and controlled by the Synod of Oklahoma, also remains to do a notable and needed work.

The results of the church's work for Indians these seventy-five years cannot be measured in terms of the present membership, or in the number of churches and institutions. It is necessary to go back over the generations and enumerate that great company who were taught in the schools and won to Christ through the loving ministry of those heroic servants of the church who lived and wrought for the redemption of the red man. Not only in Oklahoma, but also in the southeastern part of Texas, there is to the credit of Presbyterian missions a tribe of Alabamas that fifty years ago was a band of painted savages, but today has been transformed into a civilized community in which every person between the ages of ten and forty can read and write and is a member of the church.

2. *Negro Missions.* The obligation for the evangelization of the Negroes, both as slaves and as freedmen, has always been recognized by the Presbyterian Church. In the historic first Assembly in 1861 this responsibility was formally accepted, and the Committee on Domestic Missions was directed to give this work its serious and

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constant attention; and since that day the Negro has received his rightful share of the church's home mission support, which while not large has always been proportionate. The concern of our people has been expressed not only by the official service of the home mission agencies, but also by many pastors of white churches seeking the spiritual welfare of the Negroes in their community, and by Christian men and women who regularly give of their time to teaching in Negro Sunday schools and missions. The names of these servants of Christ are not recorded in the list of the church's great and prominent. They receive no public recognition for their faithfulness. Their reward is in the consciousness that in this humble service the poor are having the gospel preached to them and the feet of many are being started in the way of righteousness.

The concern for the evangelization of the Negroes led in 1876 to the establishment of Stillman Institute, Tuscaloosa, Alabama. The primary purpose of the school was to train a godly ministry for the Negro churches. Beginning with six students taught by Dr. C. A. Stillman, the pastor of the First Presbyterian Church in Tuscaloosa, in sixty years the theological department of the Institute has enrolled 1,131 young men in its classes. These have not all been Presbyterians,

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as students have always been received without regard to denominational connection.

As the work at Stillman Institute grew and other needs appeared, its service was enlarged by the addition of other departments. The Assembly now has in Stillman Institute a worthy institution for Negro youth. There is an accredited high school, a junior B-grade college, a theological department, a nurses' training school in a splendidly equipped building, and facilities for practical training in home economics, mechanical arts, and agriculture. The school is conducted on the self-help plan, and during the sixty years of its history 4,199 students have been enrolled in the high school, the junior college, the nurses' training school, and the theological department.

In the four presbyteries comprising Snedecor Memorial Synod there are thirty-two ministers, who serve fifty churches. There are six Negro churches connected with white presbyteries. Seven of the Negro churches conduct day schools as a part of their work. While the Negro Presbyterian churches are small and are unable to compare with some other denominations in membership, their influence is out of all proportion to their numbers. Negro Presbyterian ministers are generally recognized in the communities where they live as men

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of character, and they gather about them the best type of their race. Because of the losses through removals the growth of the Negro Presbyterian Church seems slow, yet the percentage of gain each year upon profession is much higher than the average of the white churches of the Assembly.

Another outreach of home missions for the betterment of Negroes is the institutional missions maintained in four cities that have a large Negro population. While these missions differ in extent and type of service, all have the same primary purpose. At each mission the small paid staff is assisted by a corps of "volunteer" helpers from the white churches in the city.

The Presbyterian Colored Mission, Louisville, Kentucky, has entered upon its fortieth year of service. With its splendid buildings and the sixty different classes, clubs, and service meetings each week, and a Presbyterian church at the center, there is no phase of the Negro's life to which the mission does not minister. It is doubtful if a greater work for a needy race is being done by any church anywhere in this country.

The Pittsburg Colored Mission, Atlanta, Georgia, with its branch mission in Decatur, is rendering a far-reaching service for Christ. At the center of this mission there is an organized Presbyterian church with 260

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members and a Sunday school of 450 scholars. Hundreds of boys and girls in the congested Negro sections, through the various Christian activities of the mission, are being saved from a life of idleness and crime and are being taught the lessons of honesty and industry.

The Berean Center, New Orleans, Louisiana, one of the newest mission projects, is located at the heart of the largest Negro community in the South. The total attendance at the various services averages more than 2,000 per month during the year. Through the efforts of the Presbytery of New Orleans the mission has come into possession of the Memorial Presbyterian Church plant. This gives the Berean Church a splendid house of worship and provides the mission center with ample room for all its activities.

The Seventeenth Street Negro Mission, Richmond, Virginia, is important, not only on account of the need to be met and the far-reaching work it is doing, but also because it is conducted by students of Union Theological Seminary and the Assembly's Training School as a part of their practical training for service in the mission fields. There is no organized church, but regular preaching and Sunday-school services are being held.

The Negro work of the Presbyterian Church is not large in the number of enterprises supported, but it

represents an earnest effort of the Assembly's Executive Committee to minister to a people who love their church and who though poor in this world's goods are rich in their gratitude for what is done for them.

3. *Mountain Missions.* The Presbyterian Church in the United States was one of the first to go into the mountains with schools, and its work has perhaps been the most extensive. Because of the vastness of the field and the character of the people needing the ministry of the church and of the school, the mountain work has had a large place in the home mission program. Other churches entered strategic centers after they had been "developed," but ours went in before there were strategic centers, ever pushing "back of beyond," and has consistently sought to serve where the need is greatest. Beginning in 1891, through its various home mission agencies, the Presbyterian Church established 55 schools in the mountains, which have had an enrollment of more than 100,000. Always with the school went the Sunday-school extension program, by which hundreds of Sunday schools were organized and scores of churches established.

As the public school came in to take over the responsibility for the educational work, the mission school, having fulfilled its purpose, was discontinued, and the

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missionary efforts in the community were given to the development of the church and Sunday school. For many years in many remote places the mission school was the only institution to give light or bring hope, and was the only force working for progress and righteousness in the section it occupied. The good these schools accomplished has never been adequately described. Spiritual ministries and service for human betterment cannot be listed in statistics. These are values that can be estimated only as we are able to measure the hope and ambition and achievement of boys and girls who have been given a vision of higher and better things.

Of these mission schools only a few remain. The three schools in the Appalachians under Assembly control are Highland Institution, Guerrant, Kentucky; Stuart Robinson School, Blackey, Kentucky; and Brooks Memorial Academy, Canoe, Kentucky. The first two are accredited high schools with health, home economics, and industrial training. At Highland Institution there is a hospital with resident physician and nurse. At Stuart Robinson there is a health program in the county under the direction of the school. Brooks Academy is a grade school, doing a noble work in a community otherwise without any educational or religious privileges.

In the synods there are five mountain schools that

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began as primary or day schools and have enlarged their service to meet an increasing educational need. These five synodical schools are Lee's Junior College, Jackson, Kentucky; Lees-McRae College, Banner Elk, North Carolina; Rabun Gap-Nacoochee Schools, Rabun Gap, Georgia; the School of the Ozarks, Point Lookout, Missouri; and Caddo Academy, Norman, Arkansas. Each of these schools is exceptional in its particular field and in the character of its work. To each of them the Assembly's Executive Committee makes a small appropriation for the church and evangelistic program.

4. *Foreign-Language Missions.* The work of the Home Mission Committee for the foreign-language groups represents as great a variety of activities as is required to meet the varied needs of the peoples served. In no part of our home mission responsibility is there a greater evangelistic opportunity, or a more encouraging response. In the Assembly home mission foreign family there are Bahama Negroes, Czechoslovakians, Chinese, Cubans, French, Hungarians, Italians, Jews, Mexicans, and Syrians.

The oldest foreign-language work is the Chinese Mission in New Orleans, which began in 1882 as a Chinese Sunday school in connection with the Canal Street Presbyterian Church. In 1884 the work was taken

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over by the Presbytery of New Orleans, and the first convert was received into the church. Through the ministry of this mission more than 100 Chinese have been led to Christ, and hundreds of children have been baptized into the Christian faith. There are about 350 Chinese in the city, and the enrollment at the mission is 120. The attendance varies as the Chinese come and go. There is a constant movement to and from China and to other places in the United States. The celebration of the fiftieth anniversary of the mission in 1932 was a joyous occasion when hundreds of the Chinese in the city joined in the festivities.

In the point of workers and the numbers to be reached the Texas-Mexican work is the most extensive. This work was begun in 1884, when ten Mexicans were received into the First Presbyterian Church of San Marcos. In the Synod of Texas there are now 29 Mexican pastors and 3 lay workers serving 41 churches with more than 3,000 members, and 57 Sunday schools with 3,597 pupils. The Texas-Mexican Industrial Institute, Kingsville, Texas, in the 26 years since its organization has enrolled 1,400 boys in its classes, who have been given a practical education under the finest Christian influence. The Presbyterian School for Mexican Girls, Taft, Texas, which was begun in 1924 by a special gift

from the auxiliaries of the church, has enrolled 239 girls since its opening. The Spanish Department of the Presbyterian Theological Seminary, Austin, Texas, is maintained for the training of ministers and missionaries for the Mexican mission fields. For several years the percentage of increase in the Mexican work upon profession of faith has been four times the average of the General Assembly.

The Italian Institute and Central Chapel, Kansas City, Missouri, has an active membership of 205 and a Sunday-school enrollment of 239. From this mission have come two Presbyterian ministers, one a graduate of Union Theological Seminary, Richmond, Virginia, now pastor and leader of the Latin Mission, Ybor City, Florida; and the other a graduate of the Louisville Presbyterian Theological Seminary, Louisville, Kentucky, the assistant at the Kansas City Italian Mission. The Waldensian Church, Galveston, Texas, with a native pastor; the First Czechoslovakian Church, Prince George, Virginia, with a native pastor; the Hungarian Church, Hammond, Louisiana, with a native pastor; the Cuban-Italian Mission, Ybor City, Florida, with a native pastor; and the Jewish Mission, Baltimore, Maryland, with a Hebrew Christian superintendent—these are some of the churches and missions serving the

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various races in our home mission family. In every case the gospel is being preached by earnest men to an eager and responsive people.

Unfailing Allies

No account of the home mission achievement can omit the contribution of the Woman's Auxiliary. The year 1937 will mark the Twenty-fifth Anniversary of the organization of the Woman's Work. Prior to 1912 the interest of the home mission societies was expressed largely in local projects, or by occasional gifts to special Assembly objects that might be presented to them. Until the church-wide organization of the women was formed there was no agency through which the Assembly's home mission responsibility could be adequately presented to the local societies and their interest and resources enlisted in its support.

Since 1912 the General Assembly's Committee on Woman's Work has been the chief ally of the Executive Committee in the promotion and support of the home mission cause. By a systematic presentation of home mission programs in the auxiliaries, presbyterials, synodicals, and auxiliary training schools, the promotion of the home mission study season and the annual week of prayer and self-denial, this cause has made a

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steady advance in the knowledge and interest of the church. In this period the auxiliaries have contributed a total of \$1,210,340 to the regular support budget of Assembly's home missions. Beginning in 1912 with a contribution of \$8,171, the gifts of the auxiliaries in 1936 were \$63,267. Throughout these twenty-five years the Executive Committee of Home Missions has had the unfailing support of the women of the church in the Assembly's varied and far-reaching home mission enterprise.

Not only have there been regular contributions to the Committee's budget fund, so necessary for the maintenance of an enlarging work, but special gifts amounting to \$210,901 for particular objects have made possible the establishment of some of the most needed as well as most successful home mission institutions of the church. The first of these special gifts was the Auxiliary Birthday Offering in 1924 for the Presbyterian School for Mexican Girls, Taft, Texas, which in its twelve years of service has touched 349 Mexican girls for Christ. The second gift was in 1926, when the Auxiliary Birthday Offering was devoted to the "Mary E. Semple Fund" for the endowment of the Bible Department at Oklahoma Presbyterian College, Durant, Oklahoma. In 1928 the Auxiliary Birthday Offering was given to establish

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the Emily Estes Snedecor Memorial Training School for Negro Girls at Stillman Institute, Tuscaloosa, Alabama. In 1932, feeling the need of the mountain girl for some practical training in homemaking, the Auxiliary Birthday Offering was given for the endowment of a home economics department at Highland Institution and Stuart Robinson School, the two Assembly mountain mission schools in eastern Kentucky.

In 1934 when the Assembly's home mission receipts had reached the lowest point in fifteen years, and there were no funds available to relieve appealing emergency situations in the homes of many of our ministers and missionaries, the auxiliaries without any request from the Home Mission Committee prayerfully dedicated the Auxiliary Birthday Offering for this purpose. By this love offering of the women of our church more than one hundred families in the home mission fields were aided in a time of distressing need.

The Young People and Home Missions

Under the leadership of the Assembly's Committee of Religious Education and Publication the young people of the church each year accept some home mission undertaking as a subject of special study and the object of their gifts. In recent years Blue Ridge Academy, The

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Hollow, Virginia; the Texas-Mexican Industrial Institute for Boys, Kingsville, Texas; the Presbyterian School for Mexican Girls, Taft, Texas; the Italian Institute and Central Chapel, Kansas City, Missouri; and Stillman Institute, Tuscaloosa, Alabama, have been the concern of our young people. This assignment of definite responsibility has not only deepened the home mission interest of the young people of our church, but their gifts have helped to supply some equipment or budget need.

Laboring Together

One of the most hopeful developments in home missions is the spirit of co-operation among the various denominations through the formation of the National Home Mission Council, of which the Assembly's Committee is a charter member. Rules of comity and co-operation in home missions have been adopted, to which practically all the denominations have subscribed. In the early days when home missions meant church expansion and the various denominations were engaged in extending their lines into the new communities that were being settled, Christian comity meant, if it meant anything at all, that one church should get out of the way and give some other church more room. Today no denomination represented in the Home Mission Council

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is actuated by any such spirit. There is so much to be done in Christian extension, that it is no longer a question of denominational advantage or of being first in a new community. It is a question of the church best able to assume the religious responsibility and render the service needed in a particular case.

However, co-operation in home missions does not mean that we are not to have denominations, or that there is to be no denominational responsibility. It means that in the future there is to be no duplication of effort, or waste of home mission resources in competitive situations. The churches are learning that Christian co-operation is more effective than unchristian competition, and that without any surrender of their denominational right there are many things that they can do together to the advantage of all. Some of the undertakings in which the various churches are now co-operating are: issuing interdenominational home mission study books; providing Christian literature for the foreign-language churches and Christian literature for the blind; maintaining a joint bureau of church architecture; supporting missions for the Jews and chaplains for penal institutions; and maintaining a responsible Christian ministry for certain government construction projects where the need is temporary.

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The National Council of Women for Home Missions, which is composed of representatives of the various Woman's Boards and Departments of Woman's Work in Home Missions, is the medium of interdenominational co-operation in various phases of home mission effort. The General Assembly's Committee on Woman's Work has membership in the Council. Among the united efforts in home missions are: the support of workers for women and children of the families of migrant laborers in the various seasonal crop areas, the support of Christian workers in government Indian schools, the preparation of home mission study books and worship programs, and the promotion of the Annual World's Day of Prayer for Missions.

Not only is co-operation the present policy in home mission administration, but past mistakes of "overlapping" are being corrected through a transfer of churches and the consolidation of mission fields on the "basis of a fair exchange." So many have been the transfers in the Presbyterian family the past few years, that there now remain very few situations in the home mission fields where there is any trace of competition or hurtful rivalry.

III

OUR DANGERS

OUR DANGERS

Decline in Moral Purpose

1. Neglect of God's Word
2. Desecration of God's Day
3. Desertion of God's House
4. Demoralization of the Home.

Foes of Christian Civilization

1. Spirit of Unbelief
2. Atheistic Propaganda
3. Forces of Crime

Dominance of Materialism

1. Multiplication of Power
2. Product of the Machine
3. Accumulation of Wealth

Discontent of the Masses

Christian Indifference

CHAPTER III

OUR DANGERS

AMERICA differs from all other nations both in its purpose and in its settlement. In other lands where Christian missionaries have gone the process has been from paganism to Christianity. America was born Christian.

When Columbus discovered the continent in 1492 he named it San Salvador—"the land of the Saviour." On his second voyage to America the discoverer was accompanied by twelve Roman Catholic missionaries led by a vicar apostolic, who claimed the land and its inhabitants for that church. Thus America passed under the Christian name and the Christian rule. For more than a hundred years before the coming of the Protestants, Roman Catholic missionaries spread their work across the continent, planting missions among the Indians and among the Spanish settlements in the southern and western parts of North America. Missions were established in Florida, New Mexico, Arizona, and California. The first university in the new world was founded by the Roman Catholics in 1538 in Santo Domingo, fol-

lowed by one in Peru in 1551, and another in Mexico in 1553, ninety-seven years before Harvard received its regular charter. From these beginnings that church has grown in the United States to a constituency of about 21,000,000.

When the Protestant settlers came a century later it was with an avowed Christian purpose. Christianity was vitally incorporated into every charter of the early colonies. The first to be granted was to the settlers of Virginia, which stated that the people of the colony "should live together in the fear and true worship of Almighty God in peace and civil quietness." The Compact signed by the Pilgrim Fathers in the cabin of the *Mayflower*, May 21, 1620, declared the purpose of their heroic venture to be "for the Glory of God and the advancement of the Christian faith." The charters of Rhode Island, Pennsylvania, and Maryland contained similar declarations. The early settlers of North and South Carolina declared themselves to be moved by a "laudable zeal for the propagation of the Gospel."

In all the settlements from New England to Georgia there was a formal acknowledgement of dependence upon God and of the purpose to establish a Christian civilization in accordance with the principles of the Christian faith. To this end they erected churches, ob-

served the Sabbath, built schools, and established their government. Through faith in God and obedience to His Word, which "giveth light," this republic was born. Through all the vicissitudes in the settlement of a vast continent stretching between two oceans God's blessing was upon the labors of the people, and for a century America stood among the nations as a beacon light high and lifted up to guide the oppressed and downtrodden millions of the earth to a better way of life.

There is no graver issue before the American republic today than God's warning to ancient Israel through His prophet Isaiah that "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." The judgments of God are certain. With nations, as with men, to be without God is to be without hope. The penalty for wrongdoing is wrought into the constitution of the human race, and the consequences of national sin are as inevitable as is the law of gravitation. Christian statesmen who know conditions in America and who have earned the right to be heard affirm that our nation, born and blessed of God, is losing its distinctive Christian spirit and is progressively becoming paganized. With great earnestness these leaders have warned the church that without a resurgence of religious faith and fervor America must go the

way of all nations that forget God and cease to obey His commandments!

Decline in Moral Purpose

That which should cause deepest concern to every Christian and patriot is the surrender of those convictions of faith and duty that made the people of other generations great and strong and courageous. Multitudes have lost their hold on God. Men do not believe as they once believed with all their heart and soul and mind in the everlasting yea and the everlasting nay. A great change has come over the mind of America concerning right and wrong and duty. The old crusading spirit that was born of a great and abiding faith in the reality of the Eternal is largely missing in the lives of the men and women of today. They do not seem to be seriously concerned about the great issues of the Kingdom of God.

This condition in America life that is causing alarm among Christian leaders did not just happen. It is a development that had its beginning in the failure to use the means that were ordained to strengthen faith and produce men and women of character and conviction.

1. *Neglect of God's Word.* The Bible is the Magna Charta of all free peoples, "making wise the simple." Wherever it has the right of way freedom and justice

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and righteousness live among men. It has been the forerunner of liberty in every land to which it has gone. "It was the open Bible, reverently believed and fearlessly proclaimed, that broke the fetters of spiritual despotism in Germany, in the Valleys of the Piedmont, in the cities and on the plains of France, among the dunes and canals of the Netherlands and amid the hills and glens of Scotland." The great translator of the Bible into English was William Tyndale. "If God spare me," said Tyndale when opposed, "I will one day make the boy that drives the plough in England to know more of Scripture than the Pope does." Reading of the Bible became the accepted habit of the English people. King George V promised his mother, Queen Alexandra, that he would read the Bible every day. On the Silver Jubilee of his reign he stated that he had kept the promise. The historian John Richard Green says of England, which received the Bible four hundred years ago, "No greater moral change ever passed over a nation." It is possible that the most valuable result of the Diamond Jubilee celebration is the emphasis placed upon Bible reading. In this way the Bible has been restored to many homes and made effective in many lives that had been closed against it through neglect.

Those who won for us our civil and religious liberties

found their inspiration and their strength in the Word of God. It was a lamp unto their feet and a light unto their path. Its teachings were embedded in the American Constitution, and its language appeared in all utterances of the national leaders. It was proclaimed in the churches and taught in the schools. Parents in the home rose up early and remained up late to plant its truths in the hearts and minds of their children. But a radical change has taken place in the habits and customs of the people of this country. The Bible is no longer the guide of our leaders, nor is it the book of the masses. Twenty-five years ago, when there were 21,000,000 homes in the United States, it was estimated that there were 7,000,000 in which there was no Bible and another 7,000,000 with Bibles dust-covered and neglected. In 1935 the number of homes had increased to 31,000,000. It is assumed that the number of homes without Bibles has also increased. The Bible is not generally taught in the public schools, and the young people in vast numbers are not enrolled in the Sunday schools. The result is that the masses have no acquaintance with the Holy Scriptures, and those who are untaught in spiritual matters afford a fruitful soil for the cultivation of error and evil.

2. *Desecration of God's Day.* The Sabbath is the one day in seven that God has set aside as a sign of His

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Being. It is a covenant between God and His people. For generations, throughout the length and breadth of the land the Sabbath was heralded as the day that God has made, and Christian people rejoiced and were glad in it. Even those who made no formal profession of religious faith out of respect for the convictions of others refrained from many activities that were considered contrary to its spirit and purpose. Gradually encroachments by one selfish interest after another began to be made upon the Sabbath as a day of rest and worship. Like a small leak in a dam, in due course it became a flood. Instead of a holy Sabbath, which we are commanded to observe as a memorial of God's love and protecting care, we have in America a day given over to business and pleasure and selfish indulgence. The sacred significance of the day has been lost, and that which was once America's glory has departed.

God's laws are eternal. They cannot be set aside at the pleasure or will of man. The divine blessing is upon those who obey Him. A nation, no matter how rich and powerful it may be, has no continuance apart from God's favor. One has said, "There is no god without religion. There is no religion without worship. There is no worship without the Sabbath."

3. *Desertion of God's House.* George Washington

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was a member of the church. In times of war as in times of peace he was a faithful attendant at public worship. Robert E. Lee was a member of the church and regular attendant at its services. Woodrow Wilson was an elder and devoted to the house of God. In the midst of the great World War in an address to the ministers of America he said that the greatest service they could render the nation was to keep their churches at the flood tide of their spiritual power! Likewise great bankers, merchant princes, and leaders of industry have been churchgoers. Call the roll of the heroes of liberty, the builders of states, the directors of commerce, and others of the most useful men of the nation, and it will be found that they have been men of religious faith, worshipers of God and observers of the Sabbath.

In a comprehensive survey on church attendance recently made by a responsible agency, it was discovered that not more than one third of Protestant church members in the United States attend Sabbath worship with any degree of regularity, or contribute anything to the expenses of the church or to its missionary and benevolent program. On his return to Japan after one of his visits to America, Kagawa said that what troubled him most was the absence of young men and young women from the churches. Yet the church in the community

is the place where God's honor dwells. What must be the influence upon the thought and spirit of the nation when seventy per cent, or 24,000,000, of the Protestant church members in this country seldom enter such a place? It is the history of nations that desecration of the Sabbath and the neglect of public worship are coincident with national decadence.

4. *Demoralization of the Home.* This is the final step in the loss of religious conviction and the consciousness of God. The life of a nation does not flow down from the halls where its laws are enacted, or from the courts where its judgments are executed, or from the offices where its business is done. It flows up from the homes of the people. The home is the first unit in the state and the first school of religion. It is the supreme determining factor in shaping society. As are the homes, so is the nation. It is not too much to say that homes where the Bible is read, the Sabbath respected, and the commandments of God revered are of greater value to America's strength and security than all its mines and forests and fertile fields!

It would be unfair to condemn all homes as unchristian or as failing in their duty as builders of faith and character. America has its cultured Christian homes by the tens of thousands, its high-minded men and its

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sacrificing women, its idealistic youth and innocent childhood. It has its thousands who have not bowed the knee to Baal, or lifted up their hearts deceitfully. But it is not untrue to say that there are other thousands of homes in America of which this is not an accurate description. With striking unanimity the blame for the present social condition is being laid upon the breakdown of the American home. The Commission on Social Conditions appointed by the National Council of the Episcopal Church said in its report: "We touch the root of the whole problem when we reach the lack of religion in the home. American home life is in a state of chaos. Parental responsibility is ignored; filial respect and obedience is slighted. We tremble for the security of the nation when such lax theories of domestic life obtain." Richard E. Enright, former police commissioner of New York, said: "It is the breakdown of American homes that is causing crime. It is the forgetting of religion, the lack of morals at the fireside, and the wayward parents rather than the wayward children." Then he adds: "We must get back to God and religion and home life; back to the personal supervision of the children by their parents."

Instead of accepting their divinely given responsibility, many parents have laid upon the church and Sunday

school the duties that belong to the parents themselves. Nothing can take the place of the home in training children in the early years when their little minds are "wax to receive and granite to hold their earliest impressions." Dr. Horace Bushnell, one of the greatest of American preachers, said to parents: "Remember when your children are three years old you have done more than one half of all you will ever do to determine their character." Dr. Robert F. Horton, a foremost preacher of Great Britain, said: "No greater disservice was ever done to religion than that which relieves parents of their primary duties and places them upon the church."

Sir James M. Barrie, speaking to the students at St. Andrews University, said: "Mighty are the universities of Scotland, and they will prevail; but even in your highest exaltation never forget that they number five instead of four, and that the fifth and greatest is the homes from which you come." The charter of the religious home was given by Moses, who has as much right to be heard as any modern child psychologist or teacher of religious education. The American parent cannot minimize nor veto this command that Moses gave: "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou

sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Foes of Christian Civilization

America was never in greater peril than it is today from the sinister forces, some silent and subversive, others organized and aggressive, that are working to undermine our Christian institutions.

I. *Spirit of Unbelief.* A grave danger to our Christian civilization is the loss of religious convictions on the part of many and their acceptance of a pagan philosophy of life that leaves God out of account. It is a subtle sort of unbelief that treats God as though He were not. It is a manner of living that finds expression in the pages of secular magazines and periodicals. It is a life dominated by the material and temporal in which the day is begun and ended with no thought of the spiritual and things eternal.

This materialistic conception of life, which ignores God and deprecates His teachings, has found its way into many institutions of learning where minds are trained and souls neglected. The Christian people of our country, busy with their prosperity and their pleasures, did not realize the vital changes that were taking place in public education, and irreligion crept in like a thief

in the night. The mission schools and church colleges founded with a religious purpose remain true in their adherence to the historic Christian faith. But in state and privately endowed institutions where there is no creedal requirement, teachers are free to teach what they desire. A book was published a few years ago, written by Dr. J. H. Leuba, professor of psychology in Bryn Mawr College, in which it was stated that the majority of the teachers of science in the colleges and universities of this country do not believe in the existence of a personal God or in human immortality. We decry the anti-Christian teaching in Russia and Mexico, but in Christian America in most of the states the people have decreed that religion and God must not be mentioned in any educational institution supported by public funds. Many are not concerned when godless instructors attack religion, but they raise a storm of protest if it is defended. If the public schools and state colleges as a concession to modern education are not permitted to teach Christianity as the way of life, by the same token they should not be allowed to teach atheism and unbelief and in the name of science and professional liberty to destroy the religious faith of their pupils. Goethe once wrote that the destiny of a nation at any time depends upon the opinions of its youth under twenty-five.

Speaking of the irreligious spirit in education and its deadening influence upon Christian missions, Dr. John R. Mott says: "The most critical battlefield is not the Moslem world, not the educated classes of Japan, not the Literati of China, not the citadels of Hinduism in India, not the areas of neglect in Latin America, but our own American colleges and universities. If we are going forth to attempt world conquest, we must leave no untaken forts in the rear."

2. *Atheistic Propaganda.* A startling present-day phenomenon is the spread of atheism in the United States. There is an insidious, cultured variety of atheism represented by certain writers and teachers. There is a rabid, blatant type that wages an aggressive warfare against God, the church, and the Christian faith. The activities of the various atheistic societies at work in this country, many of them with large funds for propaganda purposes, cast their dark and menacing shadow upon the nation's most cherished possessions and sacred institutions.

Russian atheistic communism is not a mere threat. It is a concrete, well-organized agency designed to crush religion from the souls of men. There are six times as many members in the American Communistic Atheistic Party as there were in Russia at the time of the Bloody

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Revolution. A great number of papers and periodicals, in both English and foreign languages, are issued with a large circulation. One of the most disturbing factors in our Texas-Mexican mission work in the border cities is the atheistic literature sent in from Mexico. More and more cities are reporting "Soviet Sunday schools," where the hearts and minds of American youth are being inculcated with atheistic teachings. The American Association for the Advancement of Atheism is doing its best to promote this anti-Christian propaganda. Atheistic communism has wormed its way into some educational institutions, where in contempt for all religion future American leaders are being taught that Christianity has only a weakening influence on civilization, and that ministers, missionaries, and religious workers are parasites on society.

It will not do with smug complacency to conclude that what happened in other lands cannot happen in Christian America, where men and women with an abiding faith in God laid the foundations of the civil and religious liberties, and where the church is the acknowledged source of the nation's greatness and all that is best in her life. It can happen in any land where the Bible is discarded and the people turn from God to serve idols. Our Christian republic cost too much in

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blood and treasure and human suffering to go down in defeat and disaster on the rocks of atheism and unbelief.

3. *The Forces of Crime.* Alarmed at the gigantic proportions that crime has attained, the United States Senate appointed a special commission on crime and criminal practices to investigate this serious condition in our nation's life. Public hearings were held in various parts of the country. A preliminary report of the findings has been made to the Senate. The report states that crime costs this country more than twelve billion dollars per year, and that most criminal careers begin in childhood. It was found that eighty per cent of the prisoners at Sing Sing are under thirty years of age, and more than one half of them are under twenty-one. The average age of the criminal population of this country is twenty-three, the largest group being made up of boys not more than eighteen years of age; and the majority come from the areas that are economically and culturally underprivileged.

In the report of the Commission a comparison is made in the number of criminals in the year 1850, when the population of the United States was 23,000,000 with 7,000 prisoners in all the penal institutions in the country; in 1910, when the population was 92,000,000 and the number of prisoners was 111,498; in 1930, when the

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population was 122,000,000 and the number in the penal institutions had reached 120,000; and in 1935 when the population was 126,000,000 and the prison population had increased to 158,000. In these eighty-five years, while the population in the United States increased more than five times, the number of criminals increased seventeen times. One fourth of our national income is extorted each year from the American people by criminal practices, and crime is responsible for the loss of 12,000 lives annually, or 1,000 per month. It is commonly believed that human life is less secure in the United States than in any other civilized country. So widespread are the operations of crime that the term "racketeering" is now universally applied to them. The seriousness of the Commission's report is reinforced by a statement of the Federal Department of Justice that in the United States there is a kingdom of lawlessness set up within a kingdom of law, in which the number of criminals is greater than the number of those enlisted in the army and navy.

In view of these startling facts, it is significant that the chairman of the Senate's Commission should add the statement: "There is something wrong with the church and the school and the home in America," and that he should quote the observation of Judge Marcus A. Kavanagh, author of the notable book *The Criminal*

and His Allies, that: "Where the churches are full the prisons are empty; With a general return to the old-time reverence for Almighty God the laws would almost enforce themselves."

America could not avoid a harvest. A nation reaps what it sows. The American people never before paid out so much money for education, philanthropy, and human welfare; and never before were there so many criminals or was the cost of lawlessness so great. Reverence for God is the great factor in crime prevention. Yet in many states the Word of God is banished from the classroom. While the schools of the nation are closed to religion, millions of American youth are left to roam the city streets and country lanes on the Sabbath day to grow up without any knowledge of God, or of righteousness, or of a judgment to come. This disturbing situation is still further aggravated by the fact that more than one half of the Protestant children do not attend any Sunday school, and half of those enrolled are absent half of the time, and that three out of every four drop out before they are eighteen years of age.

The conclusion for Christian workers to be drawn from the report of the Senate's Commission on Crime and Criminal Practices is that when religion declines lawlessness abounds. The remedy is not to be found in

the multiplication of laws, nor in their drastic application. The only cure for crime is a revival of religion among the people. The great revivals of the past have come in periods of moral darkness when laws have proved ineffectual for the control of evil. Such was the case when the Wesleyan revival prevailed in Great Britain, and when the Great Awakening came to America. In like manner the revival of 1800, which began in Kentucky and swept over the nation, arrested the most dreadful disorders in the growing communities west of the Alleghenies.

America's lawlessness is a challenge to the Christian church. If the young people of this country are to be saved from a life of crime, the family altar must be rebuilt in the homes, the Bible must be restored in the schools, and the life of the nation's youth baptized with the spirit of religion and reverence. There is a call to the Christian ministers of our land to preach with a glowing passion a new love for God's day, a new love for God's house, a new love for God's Word and a new love for God's Son.

Dominance of Materialism

Our forefathers for one hundred years after coming to America lived a very simple life. Many of the most

common conveniences and timesaving devices of our generation, or of fifty years ago, were unknown to them and for the most part undreamed of. Instead of the friction match, fires were started with a spark from flint or steel. Homes were lighted with tallow candles, and cooking was done over an open fire. Ice in the summer was unknown, and would have been considered a miracle. Crops were cut with sickles and threshed with flails. Wool and flax were raised on the farm, spun into thread and cloth, and made into garments by the housewife, who often labored sixteen hours a day. Travel was by foot or horseback, the stagecoach or coasting vessel, moving no faster than the Romans or Greeks or Egyptians fifteen hundred years before America was discovered. This was the condition of life when the foundation of the spiritual kingdom in America was laid. It was a time when it was not so much a question of doing as of being!

I. *Multiplication of Power.* A little over one hundred years ago a method of harnessing steam to machinery was discovered, and from that discovery the real development of the material forces of the earth began. Muscular power was supplanted by mechanical power. The age of machinery had dawned and with it the greatest revolution in civilization. In the past fifty years

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immeasurably more advance has been made in the development of machinery than in all previous time. It is estimated that the present machinery means to the average American family an equivalent of the labor of sixty slaves, and that America's output equals that of 1,750,000,000 men with primitive tools. Scientists who are studying new methods for the release of power predict that in another one hundred years our present machinery will seem as poor and inefficient as the machinery of one hundred years ago now seems to us.

2. *Product of the Machine.* The great concern of thoughtful people is whether the development of the spiritual resources of the United States has kept pace with the growth of the material. Machines have no moral quality and can be as effective for evil as for good. "In all the realm of human experience," Dr. Chas. L. Goodell says, "there is nothing that so wonderfully combines the power of science and the infinite mercy of God as the radio." This wonderful discovery can be used to send the message of God's love to the ends of the earth, or to desecrate the sanctity of His holy Sabbath by jazz and revelry and commercial propaganda. Likewise the moving picture camera can be used to depict for innocent youth the pure and ennobling in human life, or to portray the lusts and passions of the depraved

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human heart. The automobile can aid the evangelist and missionary, but it can also facilitate the kidnapper and the bandit. A machine, the invention of the human mind, can be used to build up or to destroy. Aristotle compared man's body and mind to chariot horses, and the spiritual power of man to the driver. He said that the stronger the horses the stronger must be the driver, or they would run away and wreck the chariot. There is a story that Henry David Thoreau when informed at his hermit home at Walden's Pond in Massachusetts of a steam invention that propelled people at the unheard-of speed of fifteen miles per hour remarked, "Well, if it makes people better, yes; but it may be that it will simply mean that meanness is going faster."

America has made marvelous progress in increasing the speed of travel, but has it made as great improvement in the character of its people? Dr. Chas. R. Brown of Yale University says: "A century ago men went from New York to Chicago by stagecoach or horseback in ten days. Twenty-five years ago the express trains of the New York Central were doing it in twenty-four hours. The 20th Century Limited today does it in twenty hours. The aeroplane does it in six. But over against that there are certain processes that refuse to be hurried. The corn in the fields through which the 20th Century Limited

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runs and over which the aeroplane soars, does not grow any faster than it did when Pharaoh saw the seven fat ears growing by the banks of the Nile. The baby boy who is carried on the Limited, takes just as long to develop his first tooth as did that babe who slept in the ark of bulrushes. The things which are vital, the things which are not made wholesale by whirling machinery grow, and growth takes time." Another has remarked, "Through the McCormick harvester we have made great strides forward as against the hand sickle methods of the days of Ruth. But the greater question is: Have we improved on Ruth?" It has been said of John Wesley that he never rode in a train or auto or aeroplane, that he never boarded a steamboat, that he never used a typewriter, that he never preached by gaslight or talked through a telephone, and yet how many are there today whose life can be compared to Wesley's in its fullness and its richness?

It is not the wonderful mechanical inventions and discoveries of science that matter in building a Christian world, but the character of the people who use them and the purpose to which they are devoted. These great things that are emblems of the nation's material power and progress will not save America or minister to America's good unless they are controlled by those who have

seen God. The problem of the machine is in its masters. What kind of a spirit is to direct production in this mechanized age? Upon that question largely depends the destiny of industry. Shall God be in all their thoughts? Shall machines be protected while human workmen are left to drift and die?

3. *Accumulation of Wealth.* What about the wealth of America that these machines, multiplying man power sixtyfold, have created from the boundless material resources with which God has blessed our continent? The nation's wealth, which began as a little stream, has now reached a mighty flood. In the United States there is about six per cent of the world's population. According to the best experts this six per cent own not less than one third of the world's goods, which is five times America's share on the basis of population. But has the recognition of God's ownership of the nation's resources increased as the wealth of the nation has multiplied? Is this vast accumulation of material things to be used for the Kingdom of Christ, or is it to dominate the heart and mind of men and be used to advance the kingdom of evil in the world? America cannot serve God and Mammon! It must be Christ or chaos! The redemption of the machine, and the enlisting of its output for service in the Kingdom of Christ by the way of transforming

the spirit of the machine's owners may be one of the great tasks confronting home missions!

Discontent of the Masses

It is not the mission of the church to advocate any particular economic system, but to produce men of character and conscience who will deal in an enlightened Christian way with their neighbors under any system in any land in which they may live. The church is not concerned with systems, but with people; not with capitalism, but with the capitalists; not with socialism, but with the socialists. The name of a thing should not be used to cover up the responsibility of a person.

Steam and electricity are performing the world's work and depriving the laboring man of his employment and the support of his family. To those who control the industry accrue the profits of the laborers whom the machine has displaced. With a decreasing number of jobs and an increasing number of those seeking employment, there has been created the acute problem of securing for all people an equitable division of the fruits of the land. Not all men are equal in ability, nor is there an equality of opportunity. But if men are honest and industrious and willing to work, as citizens of the republic and members of the human family they are

entitled to a fair division of the resources of this country, not as a dole but as a right of this relationship.

In all lands where political upheavals have come they have resulted from social and economic injustices. It is when men work hard and cannot obtain sufficient food to support their physical toil, because the employer keeps for himself an increasing share of the harvest, that they become bitter and dissatisfied. It is when men in a land of plenty are without employment and unable to provide the minimum necessities for their families, while others no more deserving are able to accumulate more than they need, that they lose faith in their leaders and go forth to destroy.

The Christian man of every generation has affirmed that nothing that affects his fellows is foreign to him. The Christian ideal is to recognize the rights of weakness. Just because the child is helpless it has its rights. Just because the poor are ignorant and without skill in leadership they have a right to the devotion and skill of the wise and strong. Just because some are rich and powerful, they owe a debt to the multitudes who are without these gifts. Ability in any man is a "trust loan" from God. If the solution of the nation's economic problems depends upon economic conferences, there is nothing ahead but despair. It is essentially a matter of chang-

ing the hearts of men. It is not a new machine that is needed but a new spirit. If there were enough real Christians the difficulties that oppress the nation would disappear.

Christian Indifference

Of the many perils in our complicated American life there is none more serious than the indifference of Christian people to the duties and requirements of Christian citizenship. It is because many members of the church have not been particularly concerned about conditions, or the causes that have produced them, that many of the flagrant evils threatening the peace and security of the people exist. If the 37,000,000 members of the Protestant churches in the United States, or the majority of them, were awake to the sinister influences in the social, economic, and political life of the nation and to their individual responsibility as Christian citizens, these disturbing conditions would not long continue.

Americans have religious, civil, and economic freedom because there were those in other days who cared enough for these human rights to strive for these blessings. These liberties were won because there were Christian patriots who cared enough and were willing

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to pay the necessary price in sacrifice and human suffering to secure them. Shall the people of this generation lose these priceless possessions because they are not willing to contend with the forces of evil to retain them? It is useless for Christian men and women to complain about the disastrous effects of the manifold evils of modern life and do nothing to remedy the conditions of which they complain. The measure of a man's interest in any cause is what he is willing to do for it.

IV

OUR OPPORTUNITIES

OUR OPPORTUNITIES

Christian Growth

Magnitude of the Field

Peoples to Be Reached

1. Indians
2. Negroes
3. Mountain People
4. Mexicans
5. Other Foreigners
6. Orientals
7. Jews

Unmet Religious Needs

Spiritual Awakening Imperative

Revivals Preserve Nations

Signs of a Revival

Power of the Gospel

1. Secures Economic Justice
2. Removes Racial Discrimination
3. Produces Moral Reform

Responsibility of the Church

1. The Seeking Spirit of Missions
2. The Perils of Neglect

Areas of Church Extension

1. In the Cities
2. In the Country

A Continuing Purpose

CHAPTER IV

OUR OPPORTUNITIES

THE aim of home missions is to bring to unoccupied communities and to underprivileged peoples in country, town, and city the saving and constructive ministries of the Christian church. After a century and a half of organized Christian effort it is reasonable to inquire concerning the progress that has been made in the church's home mission enterprise and the prospect for the completion of this primary and vital undertaking.

The facts of the church's growth can be given with accuracy, but it is not possible to predict a time when the necessity for home missions will be ended. Humanity is not static like some inanimate thing. It has life, and the race moves forward with time. The need for home missions will exist so long as people come into the world to fill the places of those who are taken away. It continues from generation to generation. Every child born into the homes of America and every unsaved person who comes from other lands adds to the Christian responsibility. Every generation must be reached and won, and in a growing and changing country each generation

faces conditions different from the generation preceding it. There is scarcely a home mission field that does not differ in every essential particular from the same field a generation or more ago. Thus it has been from the beginning, and the universality of the gospel is revealed in that down the long centuries it has been adequate for the needs of the race in every age.

Christian Growth

The church in America is a going concern. It has grown steadily in numbers and influence as the nation has increased in population. In 1800 there were 5,308,483 people in the United States, and there were 364,872 adult members of evangelical churches. At that time there was one adult member to every fourteen of the population. In 1850 the population had increased to 23,191,876 and the adult evangelical membership to 3,529,988, or one adult member to seven of the population. In 1936 the population of the United States had increased to 128,000,000 and the adult Protestant membership to 37,000,000, or one adult member for every $3\frac{1}{2}$ of the population. During this period of the nation's expansion the Roman Catholic Church also made a notable growth, having in 1936 an adult membership of about 15,000,000 with a total constituency of about 21,000,000.

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The inspiration for the church in this record of growth is that the proportion of adult membership to total population has risen steadily since the founding of the republic. Nor is it true, as it is popularly supposed, that the Roman Catholic Church is growing more rapidly than the Protestant Church. Between 1906 and 1926 the adult membership of the Roman Catholic Church increased twenty-five per cent, while the rate of expansion of the Protestant bodies was forty-six per cent. Five out of eight adult church members in this country are Protestants. The other three are divided among Catholics, Jews, and other religious faiths. It is reassuring to those who have supposed that the Roman Catholic Church, due to the large immigration from Catholic countries, is growing more rapidly than any other, to know that Protestantism is the dominant religious force in this country and will continue to be, as Catholic foreign immigration has practically ceased, and the majority of the unchurched in America are of Protestant tradition and background.

Magnitude of the Field

To truly understand the vastness of the American home mission enterprise it is necessary to consider the geographical extent of the United States and the com-

plexities of the American population. Within the bounds of continental United States there are about 3,500,000 square miles of territory, with greater and more varied resources than any similar area known to man. In this vast region there are 128,000,000 people, representing almost every race and religion and culture to be found in the nations of the earth. Never in the history of the world have there been gathered into one country under one government and beneath one flag so many races and kindreds and tongues. If there were a camera that could take a composite photograph of language and civilization, of character and color, what a startling blur the national picture would be!

Peoples to Be Reached

In colonial days the work of home missions was a comparatively simple undertaking. It had to do with a people largely of a single race and language and religious background. Today the work of home missions has to do with many races, a Babel of tongues and diversities of religious traditions. The task of Christianizing America was never so big and baffling as it is today.

1. *Indians.* There are 330,000 Indians—the original Americans. They are not immigrants. They were here

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before the *Mayflower* left England, or the first black immigrant left Africa, or Columbus left Spain on his voyage of world discovery. It is generally agreed that there are more Indians in the territory that is now the United States than when Columbus landed in 1492. The number of Indians in North, Central, and South America has not been definitely determined. It is known that there are 27,000 Indians in Alaska, 100,000 in Canada, 330,000 in the United States, and 3,000,000 in Mexico. No one knows the number in Central and South America, but it is estimated to be about 12,000,000. In the United States less than one third of the Indians have been won to Christ, and there are approximately 50,000 pagan Indians who have not been reached in an effective way by any church or missionary organization.

While the record of the government's dealing with the Indians generally was such that the memory of it brings feelings of regret, the Indians have been the subject of missionary concern on the part of the church since the time of the earliest English settlement. The Christian missionary has always been the Indian's friend, and has sought to protect him from the exploitations of unscrupulous white adventurers who would rob him of his lands and oil and minerals. The Presbyterian Church in the United States accepted the Indians as its

first missionary obligation, and during the years since that day it has earnestly sought to serve those within the area of its responsibility. Like all people who have had to change from an old to a new way of life, the Indians have needed the helping hand of the church.

2. *Negroes.* There are 12,500,000 Negroes, which is about one tenth of America's total population. They antedate the *Mayflower* and Plymouth Rock and were here before the Pilgrims came. More than 9,000,000 Negroes reside in the Southern States. The history of the Negro is one of the most interesting of the races in the home mission family. His background is heathen Africa, which continent has produced the world's slaves. Slavery goes back to the dawn of history. Abraham had slaves, and Joseph was sold by his brethren into the slavery of Egypt. It is estimated that in the course of human history at least 40,000,000 persons have been enslaved in physical bondage. The first slaves in America were sold from a Dutch vessel in Jamestown in 1619. The first national census in 1790 showed more than 650,000 slaves, and they were found in every state except three. Slowly human bondage has been abolished, and it has practically ceased to exist in any civilized or enlightened nation.

It is doubtful if any race with so great a handicap has

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made greater progress in so short a period of time as the American Negroes. In their struggle upward, as a rule they have had the helping hand of the Christian white people in the South. The Negroes as a class are poor and generally have little with which to do. Dependent upon wages for a livelihood, their economic insecurity keeps them on the move to secure employment. From 1910 to 1920 the Negro population of the North increased more than sixty per cent. In the South many types of work formerly done by Negroes are now done by whites. In the North the Negroes have had to meet the hostility of organized labor. They have been the heaviest sufferers during the depression and probably have been the least complaining over their lot.

Since the Negroes are overwhelmingly Methodist and Baptist in their church attachments, there being 4,715,000 members of one and 5,000,000 of the other, it would seem that there is little need for Presbyterian Negro home mission work. Yet this is one of the largest and most urgent fields for helpful mission service. The primary religious need of the Negroes is not more churches, but more and better ministers and leaders. Less than ten per cent of the Negro ministry make claim to any ministerial training. It requires 1,600 new men each year to fill Negro pulpits, and less than 100 seminary-trained

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men are graduated annually to supply these vacancies.

3. *Mountain People.* There are 5,000,000 mountain people, belated white men, whom President Wilson characterized as "a great people stored away by Providence for a time of need." The Jews were stored away for centuries between the Mediterranean and the Jordan before God sent them out. For over one hundred years the Puritans were confined to a small land between the sea and the forest before they began their march across the continent. After more than a century of isolation and barrenness of life the people of the mountains are beginning to move down the new highways to the schools and the industries of the town. Who knows but that the mountain people now emerging from their isolation are to supply some pressing need in the nation's life?

The southern Appalachians embrace an area of 76,600 square miles with 170 counties in seven states. It is a territory greater than any single state east of the Mississippi River and has a population of about 3,500,000. In the Ozark Mountains of the West there are 1,500,000 people of the same lineage and having the same needs in an area covering ninety counties in three states. In these two great missionary fields of the church there are many thousands of boys and girls of the finest original American stock living under the most primitive

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religious, social, and economic conditions. Many of the people of these areas are unable to earn an adequate living. In most part the soil is unproductive and difficult to cultivate, and the forests of these regions are practically devastated. Children in hundreds of communities do not go to school at all; many go less than six months out of the year, and often to teachers untrained and inexperienced.

The church's home mission program in the mountains is largely concerned with training leaders for the mountain churches and institutions. The mission schools are designed to furnish a well-rounded practical training to equip the mountain boy and girl to improve the religious and economic conditions of their community by showing them how to produce more and to live better. In connection with these schools, instruction in health and sanitation and homemaking is given. Always by the side of the school is the church to train in the Christian life and produce the character needed to make responsible Christian citizens.

A look back over the years shows how far the people in the mountains have come! A look ahead reveals the path they are to go. The Presbyterian Church was a pioneer in mountain missions both in the East and in the West. As a result, a new civilization has been given

these people, and they are being made fit for their part in the growth and development of a Christian nation. Those thoroughly acquainted with conditions in the mountain sections have expressed the judgment that though not so extensive as some, the Presbyterian Church in the United States with its splendid educational and evangelistic program is doing as constructive and worth-while a work as any denomination laboring in these vast mountain areas. The field is large and the work widely scattered. The people are poor, due to poverty of the soil and of material resources, but there is a response to the Christian appeal that gratifies the heart of the missionaries and rewards the church for its efforts.

4. *Mexicans.* No less than one tenth—some put the estimate at one fifth—of the Mexican nation has moved to the United States during the past fifty years. From 1920 to 1930 the Spanish-speaking population of the Southwest practically doubled, and has now reached a total of more than 2,500,000, of whom approximately 1,000,000 are within the bounds of the Synod of Texas, the majority of the others going to the Rocky Mountain and Pacific Coast states. Not all Mexicans are foreigners. In multitudes of cases their fathers were in this country long before our forefathers came. The Mexican church

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at Santa Fe, New Mexico, is over four hundred years old. At least sixty per cent of the Mexicans in the United States are not members of the Roman Catholic Church. Many more are only nominal adherents. In no part of our home mission responsibility are the people more open to the gospel, or is there a greater response to the church's efforts in their behalf.

The Mexicans in Texas offer one of the greatest evangelistic opportunities presented the church in any mission field. The importance of this evangelistic opportunity is further emphasized by the fact that those who have left the Roman Catholic Church present a fruitful field for the atheistic and communistic programs conducted by the atheistic societies in Mexico. Scores of publications and millions of leaflets and pamphlets attacking the church and the ministry are being circulated among the Mexicans on this side of the national border. It behooves the Protestant Church to meet the challenge of this atheistic propaganda and accept this evangelistic opportunity and give them the Christian faith, and through them influence the whole Latin civilization to the south of us.

5. *Other Foreigners.* There are 14,000,000 other foreigners, practically all of whom are foreign-speaking; and their children of the first generation number

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26,000,000 more. The "foreigner," as the term is understood, comprises an enormous group of 40,000,000 people whose language, customs, and habits of thought differ not only from old-time Americans, but differ among themselves as the countries from which they come differ the one from the other. Almost one third of the population of our entire country is made up of first and second generations of foreigners.

Not all foreigners are Catholic or remain Catholic. Some immigrants come from Protestant countries, and even from the countries that are thought of as Roman Catholic there is a considerable number who are Protestants. There are 2,109 Protestant churches and missions among the foreign-born of this country, with a membership above 185,000. In many cases the work is meeting with great success. The Italian work of the Presbyterian Church in the United States has yielded a large fruitage in Christian character and leadership. In New Orleans, Louisiana, some of the most interested and intelligent elders and deacons in American churches are Italians. In Galveston, Texas, the Waldensian Church has in it some of the leading citizens of the city. Many Americans forget that in the Alpine Valleys of north-west Italy these Presbyterian people for over seven hundred years have maintained the faith of the gospel in

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a pure form. In Kansas City, Missouri, the Italian Presbyterian Church is not only sustaining itself, but is also producing a ministry and a trained leadership for the Italian churches of our denomination.

Twenty per cent of the Slovaks coming to the United States are Protestants. For these sturdy people there is a Presbyterian church at Prince George, Virginia. Of the Hungarians who have come to America 130,000 are Protestant in inheritance. The Reformed Church of Hungary is the largest Presbyterian body on the continent of Europe. Some of these Presbyterian people have settled at Hammond, Louisiana, where there is a Hungarian Presbyterian church, and some have gone into southwest Virginia, where they are being served by the Presbyterian ministers of these communities. The Hungarians, the Italians, and the Czechoslovakians are not inferior people, and deserve to be regarded as an asset rather than a liability in the American family of races.

6. *Orientals.* There are 300,000 Orientals from China, Japan, Korea, and the Philippines, not many in the totals of the census report, but potent and ominous in the problems they present for the church and the nation. It is stated that more than 10,000 foreign students, mostly from the Orient, are studying in the colleges and universities of the United States. What an opportunity and

what a challenge! How can they be enlisted as missionaries of Jesus Christ and made messengers of the best that Christian America has to offer the nations of the earth?

7. *Jews.* There are 4,500,000 Jews in this country. The Jews are a most remarkable people with a continuous history of over 4,000 years. Next to the Chinese they are the oldest existing race with the oldest religion and the oldest literature. When our fathers framed the American Constitution in 1787, who among them would have thought that in 150 years one fourth of all the Jews in the world would be in America; that in New York City alone there would be 2,000,000 of them, more than ever lived in one city in all the course of Jewish history; or that the time would come in the United States when there would be 160 cities and towns having from 1,000 to 100,000 Jews as a part of their population?

The Jews occupy positions of prominence far beyond their numerical rating. They constitute less than three per cent of the population and furnish ten per cent of the students in the institutions of higher learning. The evangelization of the Jew is the supreme test of our Christian missionary zeal. The work is perhaps the most difficult from the human standpoint, because of the opposition of Jewish leaders and the indifference of

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many Christians who claim that the Jew has his religion and should not be disturbed. But to these objections and to all objections our warrant for Jewish missions is Christ's own words spoken to the Jews: "If ye believe not that I am he, ye shall die in your sins." Christians cannot forget what they owe to the Jews for the Holy Scriptures and the Saviour of the world.

Unmet Religious Needs

While much has been done in evangelizing the people of this country and in establishing the church in the nation's life, much remains to be done before the Christian responsibility for the present population has been met. There are more than 70,000,000 people, young and old, who have no vital connection with any institution representing organized religion, Protestant or Catholic. Of the 34,000,000 children and youth enrolled in the public schools less than one half receive systematic training in religion of any kind. There are 13,400,000 children under twelve years of age who are growing up in pagan surroundings with no religious instruction.

Notwithstanding the accomplishments of the home mission agencies in church extension, careful surveys reveal the fact that in addition to the unchurched areas in the fast-growing cities and towns there are 10,000

communities in rural America without a church of any faith or order, and 30,000 other rural communities with vacant or abandoned churches because there is no minister or teacher to lead the people in a religious service. It is estimated by home mission authorities that in the vast areas of the nation's social and economic frontiers there are more than 1,500,000 boys and girls who have never heard the story of Christ as the child's Saviour and Friend, and who know His name only as they have heard it in oaths and blasphemy.

Spiritual Awakening Imperative

It is a hackneyed statement, because so often made, that conditions in the religious, social, and economic life of America require a Pentecostal outpouring of the Spirit of God to overcome the indifference and the inertia of Christian people and send them forth into the unoccupied and waste places of this country to claim those areas for Christ and the Kingdom of righteousness. But just that is needed, and nothing else will suffice. The Christian church was born at a time like this. Civilization had reached the lowest moral level. There was the materialism of a degraded Judaism, the skeptical culture of Greece, and the colossal indifference of the pagan world. It was a generation of sin and selfishness

and moral degradation. Over against all this there was a little band of Christian disciples. They were unlettered, without wealth, and without influence. After the Holy Spirit came there was just one thing that mattered. It was the fact of Christ's resurrection from the dead and the certainty of the coming of His glorious Kingdom. With a compelling conviction that Jesus was the Christ and with a quenchless spirit of hope and faith, they went forth to change the thought of mankind by changing the hearts of men. In a few years those disciples had carried the gospel to the ends of the known world.

Revivals Preserve Nations

Revivals of religion have always saved the nations from social and economic ruin, and spiritual awakenings have followed deepest spiritual darkness. All the conditions that brought about the horrors of the French Revolution were present in England in the seventeenth century, but England was saved from disaster by a spiritual awakening. The historian Leckey, though a skeptic, says that the preaching of John Wesley and his companions did more to save England from revolution than Pitt in the Cabinet and Clive in the field. It was the same in America. John Fiske has written a book entitled *The Critical Period of American History*,

which name he applies to the period preceding the adoption of the Federal Constitution, when atheism was rampant and morality had all but disappeared. It was then that the few who still believed in God turned to Him with a plea that would not be denied. Under the preaching of Charles Whitefield and others a revival of true religion resulted, and the young nation was saved.

It happened again prior to 1800, when the leading colleges and universities had come under the dominance of French atheism and it was difficult to find a student in any of the educational institutions who professed to be a Christian. It was then that George Washington addressed a letter to the country on the importance of religion and the perils of unbelief. The War of Independence had been won by the colonies, and people were pouring into the frontier countries west of the Alleghenies, which were to become the heart of the nation. The people in that vast region were without religion. Darkness and immorality and crime characterized the pioneer settlements. The few Christians that were left, and God always has His remnant, believed that God could save America. As they prayed the Spirit of God began to change individuals, then congregations, then communities. The revival fire spread into the whole of

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New England, the Atlantic states, and the lands bordering on the Ohio; and then the Southwest was swept in, and the nation was saved. Out of this revival the American Bible Society was born and the expansion of the mission enterprises of the church at home and in foreign lands.

Signs of a Revival

One of the most hopeful signs in these depressing times is the earnestness with which people in all stations of life are affirming the need of religion. Everywhere men are saying that there must be a revival, or the nation is doomed. The nation has tried the highest human wisdom and the best human devices, and found them inadequate. The public schools cannot meet the need. Education can train the mind in morals and ethics, but cannot change the heart out of which are the issues of life. Sir Robertson Nicoll said: "To educate without religion is to enlarge and refine the habitation of the Devil in the human heart." State legislatures are impotent in changing the habits of the people. Legislation can make laws and punish men for wrongdoing, but cannot prevent men from doing wrong. The only way is Christ's way; to change human conduct is to change human spirits.

Power of the Gospel

It has ever been true that faithful preachers of the gospel can do more for the nation's security and well-being than its ablest generals, its wisest statesmen, or its greatest scholars. Fidelity to the spiritual and redemptive mission of the church has always produced Christian leaders and advanced the highest interests of society.

1. *Secures Economic Justice.* The gospel will create a spirit of honesty and fairness and remove the economic inequalities and injustices that bear upon so many of the people. In a country like the United States, with its apparently inexhaustible national resources for every essential human need, the spectacle of extremes between poverty and plenty, surfeit and starvation, is intolerable. Such situations have no place in a Christian land. When the Spirit of God comes into a man's heart he knows that religion is not merely a matter between him and his God, but that it involves three persons—God, himself, and his neighbor. It is to "love the Lord thy God with all thy heart, and . . . thy neighbor as thyself. Christianity begins with the individual and ends in humanity. The apostles were neither agitators nor social reformers, but by changing the hearts of men they released influences that transformed the pagan Roman world and have blessed all succeeding generations.

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2. *Removes Racial Discrimination.* The gospel will break down racial barriers and remove class hatreds. It did it at Pentecost. At Jerusalem were gathered from the east, north, south, and west both Jews and Gentiles. It was the fulfillment of the promise that God's Spirit would be poured out upon "all flesh." No race or tribe was to be excluded from the divine blessing. It was probably a shock to the Jews to learn that nations other than their own were the concern of God. When Peter preached conviction and repentance and conversion there was such a spiritual quickening that instead of a riotous mob of conflicting passions there came unity and a singleness of purpose.

It is always so. There are no racial hatreds on the mission fields. There is no place for racial hatred in the heart of a true disciple. The missionaries of the church have no difficulty in dealing with the people of any race, color, or condition of life when they love them and think of them as those for whom Christ died. There will be racial kindness, good will, and helpfulness when Christian people remember that the whole human race is the family of God.

3. *Produces Moral Reform.* The gospel will produce the moral reforms so imperatively needed. America's character crisis is even more disturbing than the eco-

nomie and social crisis. The unsavory revelations in the field of finance; the activities of the "dress-suit racketeers," as well as of the machine-gun bandits; the perversion of public office to the protection of crime; and the gambling evil, on which hundreds of millions of dollars are squandered every year—these are some of the conditions that threaten the stability of our social structure. President Franklin D. Roosevelt has said: "The early Christians challenged the pagan ethics of Greece and Rome; we challenge the pagan practices that are represented in many places of our boasted modern civilization."

Responsibility of the Church

The purpose of home missions is to make a Christian America by making Americans Christian. The method of home missions is to win the people to a personal faith in Christ and establish His church as a center of power in a community. There are innumerable agencies for education, social welfare, and human betterment that should have the support of Christian people; but above and beyond all these there is a peculiar field of service belonging to the church alone. It is the salvation of men, women, and little children from the power and dominion of sin. There is no other agency or program of service

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that can be made a substitute for the Christian church and its primary place in the spiritual redemption of mankind. Home missions cannot be reduced to any process of ethical teaching or humanitarian enterprise. It is definitely a spiritual service, having for its end transformed men who are to live and labor for a transformed world.

I. *The Seeking Spirit of Missions.* The Saviour said: "The Son of man is come to seek and to save that which was lost," and "seeking" is the true spirit of Christian missions. It is this spirit of quest that has inspired the home missionary in every generation to continue the long trail as it leads over the mountains, or into the wilderness, or wherever people in the need of spiritual help are to be found. It is the seeking spirit that animates the pastor of a mission church and the teacher in a mission school. These servants of Christ are seeking the lives that are to be the Lord's when He "makes up His jewels."

The highest privilege and the greatest responsibility of a Christian minister is to seek out men and lead them to the Lamb of God who taketh away the sin of the world. All exhortations to duty and all appeals to higher living must be based upon the fundamental entreaty that men "be . . . reconciled to God." The evangelistic pur-

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pose is the controlling motive of home mission pastors who go where the people are. A mission pastor in the Ozark Mountains of Missouri, assisted by students of the School of the Ozarks, has ten Sunday schools and as many young people's societies and unorganized preaching points. In six years over 600 persons have been won to Christ and received into the church upon profession of faith. The evangelistic zeal of the Mexican ministers is revealed by the facts that in the Texas-Mexican work there are seventeen more Sunday schools than churches, and that for every organized church there is an unorganized preaching point where regular services are held. The mountain, Indian, and Negro churches have the same evangelistic outreach. Home missionaries deal with ignorance and sin at close hand. They know that there will be better moral and social conditions only when there are better men and women. To make a profession of faith and unite with the church has a very definite meaning and significance to them.

The value of such a spiritual ministry to the nation cannot be computed, nor can the need for it be overstated. It is conservatively estimated that more than 200,000 boys and girls residing in the underprivileged areas of the South have received Christian instruction during the past seventy-five years in the mission schools

maintained by the church. They were taken from the ranks of ignorance, given a Christian training, and sent out to increase the Christian citizenship of our country rather than add to the forces of lawlessness that now threaten the foundations of the republic.

2. *The Perils of Neglect.* Masses of people still live in the areas served by home missions. It is from these underprivileged and spiritually illiterate multitudes that the majority of the nation's criminals come. A young man in a Southern state was convicted for murder and was sentenced to die in the electric chair. He was born and reared in a remote country community without any church or Sunday-school or religious influence. Before he was executed the condemned youth said, "It was not until I was in jail, waiting to die, that I heard anything about God. Had I heard it before, it would have made a difference in my life."

A home missionary tells of going into a large community in the Southwest where no one had ever heard of a vacation Bible school. He drove thirty-five miles gathering up the long-neglected children, and twenty-seven were enrolled. He states that the ignorance of those children concerning the Bible was appalling. Not one knew the Lord's Prayer, and only one, a girl of twenty, knew the name of the first book of the Bible.

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It is reported that one half of the youth in Mississippi are not enrolled in any Sunday school. Dependable surveys report a county in Arkansas of more than 11,000 population with only a few children in any Sunday school and most of the people without a religious ministry of any sort; and a county in Missouri with a population of 17,000 in rural sections, of whom only 2,500 were church members. These are typical cases of neglected communities that can be multiplied by scores and hundreds.

Areas of Church Extension

The Apostle Paul traveled far and wide in his effort to establish the Kingdom of God, and when he had finished his missionary career he had chiefly planted and nourished the churches to which his immortal letters were written. Other agencies can help in bringing in the Christian order, but none of them, nor all of them combined, can take the place of the church. In the great task of Christianizing the nation the church has the primary and inescapable place.

1. *In the Cities.* Today nearly one half of the American population is to be found within the limits of 93 cities. In 125 years the number of cities with a population of 25,000 has increased from 4 to nearly 400. There are

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nearly 100 cities with a population of 100,000 or more. From 1900 to 1930 the city populations increased from 40 to 56 per cent, and in some states they range as high as 90 per cent.

The city represents the dominant factor in American life. In the city the extremes meet—the best and the worst in human life. Here are institutions that save, uplift, and refine; and the institutions that tear down, debase, and destroy. There is the skyscraper side by side with the appalling degradation of the city slums. There is beauty, and there is the most repulsive ugliness; there is righteousness, and there is consuming sin. The city has always been the battleground where the forces of righteousness have come to close grips with the forces of wickedness. In Jerusalem was the Temple of God, and in Jerusalem, also, were those who stoned His prophets. When Jesus was come near, from the Mount of Olives “he beheld the city, and wept over it.” In His earthly ministry Jesus spent much time in the towns and villages of Judea, but centered His efforts upon the city. His disciples began in Jerusalem and then set forth to make the cities the centers of faith. Paul’s missionary tours took him to the cities of Asia Minor, and even unto Rome; and where he went he established churches.

The suburban areas of the rapidly growing cities of

the South offer most inviting fields for church extension. Within the bounds of the Assembly there are 28 cities with a population of more than 100,000. Twelve of these cities have a population of above 200,000. In each of these 28 cities there are found three to five suburban communities without a church of any denomination. The suburban areas will more and more challenge the efforts of the various Protestant denominations in the next ten years.

2. *In the Country.* If it is true that the majority live in the city, it is still true that 54,000,000 of our people live in the rural communities. This fact is of special significance for Protestantism, because its greater strength is in the country. If the Protestant Church fails in the country, it is also doomed in the city. The country is Protestantism's first line of defense, and in considering the country church this factor should never be disregarded. The city church is absolutely dependent upon the country church. The city has never reproduced itself. The modern city consumes its people and then replenishes itself from the life of the country.

A city church with a large membership made a study of the sources from which its members came. It found that 20 per cent of those received by letter came directly from town and country churches, and that another 30

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per cent had received their early religious instruction in rural churches. In another city 5 churches of a certain denomination discovered that 80 per cent of their membership had come from the country. But more than this, the country has been the stronghold of democracy and has succeeded in producing a devotion to moral and spiritual values that has been an inestimable service to our nation. In the "Men of Achievement Series"—which gives the story of the great inventors, merchants, and statesmen of this country—the biographer tells us that 85 per cent of the leaders came from the farm and the small rural villages. The cynical H. L. Mencken is reported as saying: "Once the big cities wrest from the yokels the right to make their own laws all the hypocritical and infamous 'moral legislation' now in the books will be repealed."

The plight of the average country church constantly becomes more serious. The automobile and the good roads have tended to break down self-contained neighborhoods. The drastic economic situation that has befallen the farm in recent years has taken its toll. Many people who used to live on the farm and support the neighborhood church now live in the town. It is difficult to get ministers who are willing to make the country their lifework. One cannot help wondering if the

strength of the country church in former years, when it was making its largest contribution in sending out leaders into the world and the Kingdom of Christ, was not due in a large measure to the fact that when a man settled in a church it was for life. But there can be no ultimate solution of the country church until there is devised an economic adjustment that will give the farmer a just return for the service which he renders society.

A Continuing Purpose

Conditions change with the years, but the basic need of man is the same in every generation. The hope of America is the Son of God. Under Christ the church is summoned to the sublime task of building a Christian nation by making Christian people. It is Christ alone who can save men from hate and strife and division. It is Christ alone who can make men brave and strong and pure. A new social order rests on a new creation. Home missions is the spiritual conquest of human hearts. Patriotism and religion are united in this vital Christian enterprise.

V

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Spiritual Lapse

Fruits of Indifference

A Return to God

Missionary Essentials

1. Bear Witness to God
2. Proclaim Christ as Saviour of Men
3. Magnify Christ's Church
4. Honor Christ's Servants

Pressing Duties

1. To Reach the Unsaved
2. To Develop Resources for the Missionary Undertaking
3. To Christianize America's World Influence

A Call to Advance

Into Tomorrow

CHAPTER V

OUR OBLIGATIONS

OUR great nation with its priceless privileges is an inheritance from godly forebears who lived and labored for God in their generation that those who came after them might have the institutions that make for peace and permanence. Christian missions in the United States is a record of unselfish toil and of lives spent in the fulfillment of a great cause. Its chronicles include the names of many heroic figures who counted not their lives dear unto themselves that the Kingdom of righteousness might be established and the rule of Christ advanced in the land which had been claimed for Him.

Great blessings involve great responsibilities. Our Christian civilization, secured by the labors of those who have gone before, is a rich heritage to be protected and developed and passed on to those who are to come after us. It is the law of the Kingdom that one sows and another reaps. The tasks of yesterday's workmen are completed by those who toil today and tomorrow. God's

plans are long plans. One generation labors and another enters into the fruits of its labors, whether good or evil. The harvest is gathered not from months but from years.

Spiritual Lapse

Though America was founded with a Christian purpose and Christian motives actuated outstanding leaders in Church and State and upheld the thousands of God-fearing men and women who followed them in the settlement of this continent, many earnest people are now asking anxious questions about our country's well-being. A radical change has come over the thought and spirit and customs of the people. The forces of evil have multiplied and grown loud and clamorous, and the voices that declare righteousness as the true way of life are muted by the din and confusion of uncertainty and unbelief. Sinister influences are seeking to undermine and destroy institutions formerly held sacred in the life of the people. The historic faith of Christianity that has blessed our nation and made it great and strong is being assailed by many subtle forms of atheistic propaganda. The old heroic spirit that gave America birth, that carried the nation through all its troubles and supported the people in days which were darker and more diffi-

cult than these in which we live, seems to be missing. Men have lost faith in God, in themselves, and in their fellow men, with a consequent lowering of the standards of honor and integrity and reverence and faithfulness to duty and obligation.

Fruits of Indifference

In this age of invention and material progress it is difficult to understand that the prosperity and permanence of a nation rest not on its domain, but on the character of its people. A nation may be rich in material things and bankrupt in the things of the spirit. A nation is the plural of man, and its soul is its religion. Spiritual resources are developed through effort and are lost through neglect. America's character crisis did not occur without a cause. It came through a failure to safeguard and develop the religious faith bequeathed to us by Christian fathers and mothers who put Christ and His church and the duties of the Christian life foremost in all their endeavors.

Mr. Roger W. Babson is one of the keenest business men in America. He is the head of a noted statistical organization that issues reports on business conditions which are eagerly scanned by men and women in the United States and in other lands as well. Mr. Babson is

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an earnest Christian and is never afraid to introduce spiritual matters in his special reports. He sees no inconsistency in mixing faith and economics, or indicating the value of spiritual wealth or the conditions that call for a spiritual revival. In one of his reports Mr. Babson said:

“People today lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order and experience. Children are self-sufficient of their parents, and parents are self-sufficient of their God. In fact, faith to be effective must be backed up by righteousness.

“Sabbath schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence unlike previous generations a large percentage of the people now unemployed and losing money in business have no faith upon which to fall back. When employed and making money, they did nothing to store up spiritual reserves and hence have none to draw upon now that employment and profits have vanished. As a result great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depend is gone.”

Mr. Babson quotes the following significant word

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from a famous British correspondent on the religious situation in Britain:

"The churches still throw their doors wide open, but the people pass them by as they rush to their pleasures. Millions live through Sunday as they do through the rest of the week and never think of God at all. Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl at college who tells you that she is the only girl in her 'set' who ever thinks of going to church. The next is a youth who believes that prayer is but a projection of one's own desires, and that life is controlled by instincts; and the next two young married people who ordered their marriage life without the slightest reference to considerations other than the physical and material.

"Twenty years ago Sunday schools were filled with children whose parents, while possibly making no religious profession themselves, yet believed it was well that their children should be taught the elements of the Christian faith. Now in British cities we are surrounded by children and young people in their teens who have never been near a church or a Sunday school."

In Christian England as in Christian America the masses of the people make no place for organized re-

ligion in their lives, and the lack of religious faith is the primary cause of their economic uncertainty and social unrest.

A Return to God

It is the testimony of not only ministers and missionaries but also of leaders everywhere that the world was never in greater peril than it is today. Unless there is a movement of the Spirit of God among the nations, an outpouring of His Spirit that will call men and women back to Himself and to those basic Christian standards of individual and national life, disaster lies ahead. Love of country is not enough. Patriotism may be a shallow and empty thing. Something more is needed than saluting the flag and standing while the national hymn is sung. Christian patriotism is not in making speeches about the sufferings of George Washington and his army at Valley Forge, but in preserving the liberties that he and his patriots won for us. Christian patriotism is not our "country right or wrong," but in so far as it is wrong, doing our part to right it. The true patriot is the one who loves God and country.

Here we are face to face with the biggest and most compelling question before our nation, in the presence of which all questions of trade and commerce seem

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trivial and unimportant. What will give the American people character and vision? Where can we get the spirit and the earnestness that will make us equal to the grave perils and problems that confront us as a nation? How can this great wealth with which God has endowed America be made a blessing to the torn, bleeding, burdened, embittered, and distracted world in which we live? How can these millions of every nation and race and tribe be brought to an appreciative understanding of American ideals and institutions? How can the thousands of foreign students who have come to study in American colleges and to learn American ways be enlisted as missionaries for Jesus Christ and made messengers of the gospel of redemption from sin in the lands from whence they came?

There is but one answer. It is the Christian religion and the inspiration of its high and holy purpose. To the nation as to the man the word is: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The need of America is not for a great man, a great statesman, or a great leader, but to hear the voice of God saying, "Return unto me, and I will return unto you, saith the Lord of hosts." It is a great day in the life of a nation when it says, "I will arise and go to my Father."

A prominent executive of a nationwide business con-

cern has said that if the businessmen of America were asked what America needs most, instantly nine out of ten of them would answer, "Religion"; and by religion the average American means Christianity. Mr. E. A. Filene, a great merchant prince of New England, in closing an address to a thousand merchants gathered in a convention in Boston said: "I am convinced that it is Christ or anarchy for America in fifteen years." A Christian banker, the head of one of the great trust companies of this country, commenting upon the indifference, the extravagance, and the lawlessness of the American people, said: "Things have come to such a pass, that this nation can be saved only by the coming of God into her life and by the return of the nation to God." Labor leaders are intimating the same thing. Likewise scholars and statesmen are saying that the imperative need of our country, the one thing essential to save America and her civilization, is a Christian people who will stand always and everywhere for God and the things of God!

Missionary Essentials

The church in America is the child of home missions and the mother of all that is best in the nation's life. The church has made America what it is, and only enlargement of the church with its clear message of faith and

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hope and duty can make it better. The home mission program includes many types of service, but there are certain fundamentals that cannot be omitted if the church is to live and continue to bless the nation and the world.

1. *Bear Witness to God.* The first missionary obligation is to witness to a personal God and a divine Saviour. The present age is saturated with unbelief. Many are confused and have missed their way. They are asking, "Is there a God? Does He care? Does He understand? Is He able to help?" The increasing number of suicides attest to this fact. In 1932, the year when the nation's business losses were greatest, 22,000 Americans took their lives. Without faith they knew not what lay beyond, and having no hope they were unable to carry on. Millions of discouraged men and women need the assuring voice of one like Paul, who declared to the shipwrecked sailors when all hope was gone: "I believe God." That was Christ's last message to His waiting church. He had told the disciples, "He that hath seen me hath seen the Father." "I and my Father are one." Just before He was parted from them His last word was: "Ye shall be witnesses unto me." Struggling, suffering, hungering humanity needs to be pointed to where God is and made to know that if they call upon

Him, He will answer. "What God is in eternity, what Christ became in time, it is the duty of His church to make known to men."

2. *Proclaim Christ as Saviour of Men.* Our church has always been faithful to Jesus Christ and His redemptive mission. It has been the definite purpose of the church that "in all things he might have the preeminence." The ministers in our pulpits and the missionaries in the field are loyal to Christ as the eternal Son of God and earnestly endeavor to make Him known and loved. It is the Home Mission conviction, though there are many types of service that need to be rendered, that its primary purpose is to win men and women to faith in Christ as their Saviour from sin and death and as the Lord of their lives. The call to the church is to go forth into the world to live in the fellowship of His sufferings and in the power of His resurrection, in the hope and expectation of His glorious Kingdom.

The immediate and inescapable obligation of home missions is to proclaim in word and life to the unsaved multitudes God's revelation and redemption in Jesus Christ.

3. *Magnify Christ's Church.* In the New Testament the church has a glory above the brightness of the sun. Of this fundamental glorious institution Christ said, "I will

build my church." He loved the church and gave Himself for it. Rather than have the church die, He died for it. The apostles counted not their lives dear unto themselves for the sake of the church. To them the church was the Body of Christ, the Temple of the Holy Spirit, the Chosen Race, the Royal Priesthood. The Apostle Paul had two great themes in his writing and preaching—the cross of Christ and the building of the church. The one sin for which he felt he could scarcely hope to find forgiveness was his persecution and "slaughter against the disciples of the Lord."

The tremendous difference between the New Testament attitude toward the church and the prevalent modern attitude can hardly be measured. "The acids of modernity" have eaten into the attitudes and convictions men hold regarding the church. To hold to such convictions as Jesus had and His disciples had it must be done in the face of general indifference and of active opposition. There are many today who hate the church and will give themselves to her destruction. There is the attitude of calculated disinterestedness where the church is neither dismissed nor recognized. It is just forgotten and treated as though it were not.

Even among believers something of the glory of the New Testament church is eclipsed. Despite its great

cathedrals, its vast organizations, its philanthropies and its world-wide missions, many have come to think of the church as just another institution among the large number of Christian societies appealing for their benevolent support. There must be reclaimed in our souls a vision of the church as Christ saw it, a vision which our modern world denies and profanes. The church is not simply an institution; it is not merely a philanthropy; it is not only a brotherhood. The church, as the body of Christ, has a sublime spiritual mission that no human agency can perform. It is for the fulfillment of its redemptive purpose that Christ gave His life. It is to convert men from disobedience and sin and lead them to God and salvation that the Holy Spirit is promised to the church. It was in its converting and soul-saving service that the New Testament church excelled. The dominance of the gospel is in its saving power. It is in such service that the church has its continuance.

History proves that the expansion of Christianity in the world is dependent upon the church. Without the church Jesus does no mighty works. There is absolutely no hope for the triumph of the Christian religion outside of the church of Jesus Christ. The gospel would never have gotten out of Palestine had it not been for the Christian brotherhood; nor out of Europe into Eng-

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land had it not been for the church; nor out of the old world into the new had not the church sent it. The dark places of the world will not be illuminated except as the church sends the heralds of light!

Other agencies can help in bringing in the Christian order, and for this help the nation is grateful; but none of them, nor all of them combined, can take the place of the church. The public schools cannot do it. The public press cannot do it. The state legislatures cannot do it. The church is the mother of philanthropy and reform and shares with the institutions that her spirit has created; but in the great task of Christianizing the nation by changing the hearts of men the church has the primary and inescapable duty.

The church's spiritual mission must not be confused with the material blessings that attend her ministry. There can be no social redemption apart from individual regeneration. There is no substitute for the gospel and the Christian enterprise in bringing in the Kingdom of God on earth.

“... You may give every man a comfortable living; assurance against unemployment, sickness, and old age; three acres and a cottage with its vine and fig tree, a cow and an automobile; you may have a warless and an alcoholless world; you may have free and

respectful intercourse among the races; the Russians may realize all that they have planned in their five, ten, fifteen, and twenty year programs—yet the kingdom of God will not then be upon earth; the world may be better off but not better. It may still be sensual, greedy, vulgar, self-indulgent, haughty, proud, godless. Into such a world Jesus would still have to come to preach the gospel of God. He would be received in the same way now as he was received then. He would again preach repentance—change of mind—and faith as the conditions for entering the world in which he lives and of which he is King. . . .

“What does the gospel imperative mean when put into practice? Nothing more nor less than that each man, woman, and child of every tribe and nation under the sun will strive for the abundant life of the body, the mind, the spirit—each for himself and each for the other. Out of this struggle for the life of the gospel will come a new home, school, social system, government, church.” *

4. *Honor Christ's Servants.* In the great missionary enterprise of the Kingdom the worker holds first place. There were missionaries before there were boards and committees. In the early days the missionaries went alone and traveled by faith, trusting in God to supply

*Dr. George W. Richards, *Beyond Fundamentalism and Modernism*. Scribner.

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their needs. It was in such service that the church had its beginning in the first century, and that the church had her beginning in America. In our own day the missionaries could serve without the Committee, but no mission committee could function without the workers. In all ages the spiritual victories of the church have been won by the missionaries, and the victories of the missionaries have been the church's inspiration and strength.

It is necessary for some in the church to revise their estimate of home missionaries. Because they serve in difficult fields and receive a part of their support from mission funds they are not inferior to their brethren in the town and city churches. In many ways it takes a bigger man to conduct successfully a home mission enterprise than it does to conduct an established church. The home mission pastor, the home mission teacher, and the Sunday-school missionary must minister to a greater and more diversified need. They must get along without many of the things that others have and must be equipped to meet situations that never come to ministers and workers in more favored communities.

No denomination was ever served in any land by a more capable and more loyal body of men and women than represent the Presbyterian Church in its home mis-

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sion fields. They are the sons and daughters of the best homes of the Assembly and the graduates of the best colleges and seminaries. In education and refinement and cultural heritage they are the equals of any in the church. Home mission salaries even in the times of the greatest material prosperity have not always been adequate. In many cases those who serve Christ and His church on the edges of scarcity have only the small appropriation from the Home Mission Committee. When through necessity the appropriation is decreased, it means increasing hardship and privation. Oftentimes their income is not sufficient for physical needs, yet the home missionaries of the church have always stood faithfully by their posts, rejoicing that they should be counted worthy in "behalf of Christ, not only to believe on him, but also to suffer in his behalf."

If home missionaries were not men and women of consecration and devotion they would not be in home mission work. Their salaries are no inducement, for they are not adequate for the minimum needs of the simplest living. The houses in which they live in summer heat and winter cold, with the physical discomforts and inconveniences, would not hold them. The loneliness of women and children and the depressing influence of the ignorance and poverty and sin of the

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community would not attract them. Only a passionate love for Christ and a burning desire to win men and women to faith in Him would keep them in their hard and difficult fields.

I know the home missionaries of our church. I know their character, their training, and their earnestness. I know of their patience and their perseverance. I know of their faith and their abiding purpose. I am confident that if the members of our churches and our ministers and Christian workers in more congenial surroundings were forced back upon God and the resources of His grace as are many of the home missionaries with their hardships and insufficient support, the missionary spirit would burn again and the missionary cause would be enriched with blessings from on high.

The immediate responsibility of the church is to provide more adequately for its home missionaries. An occasional emergency offering in response to some distressing appeal will not suffice, nor will a box of old clothes for which the donor no longer has use pay the debt the church owes these soldiers of the cross who labor on the social margins and economic frontiers and hold back the forces of sin and lawlessness that would overwhelm our land. Can the church of Jesus Christ, which supports every public charity and welfare agency,

justify the neglect of those for whom she is solely responsible? The support of relief and uplift measures is the duty of every Christian citizen, but such contributions must not be at the expense of the members of our own household of faith. The whole level of home mission support must be raised if these noble servants of Christ are to perform in an effective way the service that is expected of them and that is so vital to the life of the church and the nation. This can only be done by the church's revising her estimate of the home missionaries, both in their character and their service, and recognizing the primary Christian obligation of caring for her own.

Pressing Duties

While much has been accomplished by the mission agencies of the church these seventy-five years, much more remains to be done. Though there are few lands to settle, the home mission need was never greater, more urgent, or more important. It is as much a challenging enterprise of the church today as when the General Assembly was born, or when pioneers on horseback or in covered wagon blazed new trails through the forest or across the plains. There are home mission tasks as compelling as when the church was conquering a wilderness, or building a civilization.

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1. *To Reach the Unsaved.* The primary purpose of Christian missions is to bring persons one by one to a knowledge of God and an acceptance of Christ as Saviour. Thus only are immortal souls brought into life eternal. The first objective of the Christian missionary is to answer the deepest questions of the human heart: What must I do to have eternal life? Where is the way to the abundant life here and beyond? In obedience to this first Christian duty every missionary—whether pastor, teacher, physician, nurse, or community worker—is commissioned as an evangelist. Everything the church does in home missions—whether in church, or school, or hospital—is done in the name of Christ, the Saviour of all men who come to Him in penitence and faith.

The magnitude and immediacy of this duty is revealed in the number to be reached for Christ who are a part of our denominational responsibility. Of these 70,000,000 people in the United States not members of any Christian church one third are in the bounds of the Assembly of the Presbyterian Church in the United States. Less than one third of the Protestant young people of the nation under twenty-five years of age are enrolled in a church or Sunday school or institution for training in spiritual matters. Of these millions 13,000,000, or one half of them, are in the Southern States.

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It is important to know that of the millions of handicapped, retarded, and alien people in the United States to be served by the home mission agencies of the various denominations four of the largest of these groups are in the South and the peculiar responsibility of our church. All of the neglected mountain people, or about 5,000,000, are in the Appalachians and the Ozarks. The vast majority of the Negroes, or about 9,000,000 of them, are in the Southern States. One third of the Indian population is in Oklahoma, and practically one half of the Mexican immigrants are in Texas. The evangelization of these peoples is a responsibility that the Presbyterian Church cannot neglect, evade, or transfer to others.

There are the unreached rural communities and scattered populations in hundreds of remote places in the various presbyteries of the Assembly. In these overlooked areas there are multitudes of neglected folk without any church or religious privileges, where the young people are growing up without any adequate knowledge of God as revealed in Christ, and so without hope in the world. This work may not be as romantic and picturesque as that in some other places, and yet here are lives to be reached and souls to be saved and people to be trained in the fear of God.

There are the teeming city millions in the slums and

on the boulevards, the rich and poor equal before the cross, for both are without Christ. The city is the church's greatest mission field, for in the city there is the greatest number of unsaved. It is said that when General Blücher gazed upon London from the dome of Saint Paul's he exclaimed, "What a city to plunder!" When General William Booth looked upon the same city he was moved by the vision of the vast and awful destitution of the millions living in sin and degradation. In that vision of human need was born the Salvation Army, which circles the globe in its saving ministry.

What shall be the response of the church to these peculiar missionary responsibilities that have been laid at her very door? Shall it be that of the priest and the Levite who saw the man broken and bleeding on the Jericho road and passed by on the other side? Or shall it be the response of the Samaritan who went to him and bound up his wounds and cared for him? What have we that we did not receive? How came we to hear the gospel? These words of our Saviour should constantly be in our memory: "Freely ye have received, freely give." If the church dams up the stream from which her thirst has been quenched, other thirsty ones cannot drink. We are blessed in blessing others. By feeding others our own souls are fed.

2. *To Develop Resources for the Missionary Undertaking.* The immediate and perhaps most pressing task before the church is to make our men and our women and our money available for God's program. America is the richest nation on earth, having more than one half of the world's gold. The American people are fast becoming the best educated, and they enjoy more of the comforts and conveniences of life than the people of any land in any age. How many of our people and how much of their resources belong to God and can be counted upon for His service in blessing mankind?

The wealth of this nation will be available for Christ's Kingdom enterprises only when the men and the women who hold the wealth are won to faith in Him. It is ever true that the man must be won before his money can be had. In the mission fields of the church where are the mines and the forests and the oil, the corn and the wheat and the cattle; on the avenues and highways of the towns and cities; in the apartment houses and hotels—there are countless millions of wealth held by those who do not know Christ and who have no interest in His Kingdom of righteousness. If the church can win the man who has money, or is making money, when he gets a vision of Christ he will give his money to help others. Here is the call of home missions, not

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only to the poor but also to the rich: "Give me thy heart, that with thy heart may come thy treasure also!" The imperative need of the mission cause is more givers. What better investment can be made for our missionary obligations at home and abroad than an investment in evangelism and church extension to increase the number of contributors to the mission causes?

It is for the church to decide whether we are to have a policy of retraction or expansion. Shall Assembly's Home Missions after an almost unparalleled service to the church be allowed to become a diminishing influence because of a lack of funds for launching new church enterprises, or shall there be such vision and dynamic put into our home mission work as will assure the continuance of a growing church? A strengthened home missions means progress and expansion. A neglected home missions means denominational retreat and an inevitable decrease in numbers and financial strength!

3. *To Christianize America's World Influence.* The world has become a small world, and the church is realizing that there can be no real division between the Christian missionary task in America and in foreign lands. The time was when the missionary who went forth into heathen lands was confronted only with the

impact of idolatry and ignorance and superstition. He went as the representative of a great Christian nation, confident of its superior civilization and superior religion. He was surrounded by all the aurora of romance, made more amazing because of the completest ignorance of our American ways. All this has changed with a shrunk world. Today the missionary finds his greatest handicap is often his own homeland. If once he could point with pride to what Christianity had done in America, he now finds himself on the defensive. The vast distances have been wiped out, and the farthest nations have become our over-the-fence neighbors in actual knowledge of world ways. Thus it has come to pass that the home missionary, though he labors in obscure country or village fields to make Christ known and loved, is engaged in the world-wide spiritual enterprise as truly as the man who labors among countless millions in foreign fields.

A Call to Advance

Our church was organized during the devastating days of a great war and the grinding depression that followed. With magnificent faith and courage our fathers carried on! The record of their constancy is our great denomination and the service it has been enabled

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to render the cause of Christ in America and throughout the world. For three quarters of a century Assembly's Home Missions has served the Presbyterian Church in the United States in places of greatest need. Through the sacrificial labors of loyal and consecrated men and women, supported by the prayers and gifts of those who love Christ and His redeeming Word, churches have been organized, Christian homes have been established, and the poor have had the gospel preached unto them.

These are days that require no less faith and courage than our fathers showed. Never was there greater need for the undergirding and stabilizing work of the Christian church, and never was the abandonment of our aggressive home mission work fraught with greater peril. There is absolutely no hope for the republic apart from the Christian church. If the church is weakened through indifference and neglect, the battle for righteousness will be lost in America. The very existence of the church is dependent upon home missions. Subtract home missions, and the church will cease to live. If the church is taken out of America, her heart is gone, her glory is departed, and her epitaph may as well be written.

Into Tomorrow

This generation faces a future burdened with need

and freighted with opportunity. For this compelling task we have the resources of a church that was born in loyalty to a great conviction and made strong by its faith in God and obedience to His will. With such a heritage home missionaries can go to their tasks in the days that lie ahead with courage and confidence. All that has been accomplished by those who have gone before is but a token of the larger things that can be done by those who come after them as a part of that great army of saints who through the centuries have been striving to bring a lost world to an acknowledgment of the kingship of Jesus Christ and to establish His rule in the hearts of men everywhere.

The underlying purpose of home missions remains unbroken. The charter of home missions is ever the same. It is to make Christ's spirit regnant in the church and in the life of our time. It is a call to re-create the missionary convictions of our fathers and to plant in the hearts of all our people the old missionary urge to move out and press on in the conquest of America for Christ—and beyond America to a Christian world. Thus will Isaiah's glorious prophecy be fulfilled:

“The wilderness and the solitary place shall be glad for them . . . And an highway shall be there,

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and a way, and it shall be called The way of holiness; the unclean shall not pass over it . . . but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

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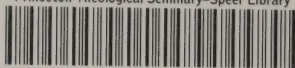
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